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CHINA MISSION  
YEAR BOOK  
1917



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## PREFACE

THE aim of the CHINA MISSION YEAR BOOK is to give in brief compass, and in readable form, as accurate, comprehensive and well-balanced a view as possible of the Christian movement in China during the past year. To do so is not easy. The difficulties of describing truthfully, and with proper emphasis, religious activities as great and as varied as those reported in this volume, will be readily understood. This difficulty is due partly to the fact that in any religious movement the results of successful work often mature only after the lapse of years, and that many of the largest spiritual results are attained in out-of-the-way places in connection with the ordinary round of daily work. It is due also to the very magnitude of the Christian enterprise in China, and to the diversity of the workers. Moreover, it is never easy to secure a true perspective of current events in which those who describe them are taking part.

It is, nevertheless, of the utmost importance to make the effort, and it is essential to the success of the missionary movement in China that those who are in it, either as missionaries on the field, or as directors of the movement abroad, should understand not only the work of their own society and of the sections of the field in which that work is located, but of the movement as a whole.

The articles presented in this volume were written by sixty different persons, living in all parts of China, and connected with many different societies. While each chapter is complete in itself, that comprehensive view of the work of the past year as a whole, which it is the object of this book to present, will hardly be gained except by reading the book through.

The China Continuation Committee is responsible for the CHINA MISSION YEAR BOOK only in that it appoints the Editorial Committee and the Editor. *When articles in the book are the expression of the policies or the views of the China Continuation Committee, this fact is made clear; in all other cases, the writer of the paper is alone responsible for the opinions expressed.*

The arrangement of the material is in the main the same as last year. The distinctive feature of this issue is a series of provincial articles, which give a brief review of the more important events that have taken place in each province during the past ten years, since the appearance of Broomhall's *The Chinese Empire*, and describing the present status of Christian work.

The writers were asked to deal with the same general subjects, so as to afford a basis of useful comparison. They were limited as to the length of the articles, more space being allowed writers of those provinces in which the work is largest and most developed. In only a very few

instances were these limits exceeded. Many of the articles represent a considerable amount of investigation on the part of the writer. This series of articles is not meant in any way to take the place of the proposed general missionary survey of China, but rather to serve as an introduction to it. It will afford a better understanding of the stage of development which the missionary movement has already reached.

It is possible now, for the first time, to publish provincial statistics that are at all complete. These have been collated from the figures furnished the China Continuation Committee by the missions a year ago. They supplement the information contained in the provincial articles, and throw much light on the present distribution of the Christian forces.

Several of the other articles are based upon extensive original investigations made by the authors, and are one of the year's contributions to a better understanding of the facts with which they deal. The more important of these are, Dr. E. H. Hume's article on "Medical Education in China," Dr. Henry Fowler's article on "Leprosy", Rev. G. A. Clayton's article on "A Survey of Existing Christian Literature" and Dr. Y. Y. Tsu's article on "Native Charities of Shanghai."

The Editor desires to take this occasion of thanking most heartily all those who have contributed articles to this book, and the large number of others, including the Statistical Secretaries of the Missions, without whose painstaking work and sympathetic co-operation, the facts here presented could not have been secured. He also acknowledges his indebtedness to the members of the office staff of the China Continuation Committee, to the Rev. M. T. Stauffer and Miss M. Verne McNeely for assistance in checking statistics, preparing tables and indexing the book, and especially to the Rev. C. L. Boynton, who this year as last, in addition to supplying the statistics and editing the *Directory of Protestant Missions in China*, has seen the CHINA MISSION YEAR BOOK through the press.

E. C. LOBENSTINE.

July 23rd, 1917.

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## CONTRIBUTORS

(The figure in parenthesis represents the date of first arrival in China.)

- Rev. G. Andrew.** (1881) KANSU.  
China Inland Mission, Lanchowfu.
- Julean Arnold, Esq.** ECONOMIC AND COMMERCIAL CONDITIONS IN CHINA DURING THE YEAR 1916.  
Commercial Attaché, American Legation, Peking.
- L. R. O. Bevan, M.A., LL.B., Esq.** CONSTITUTIONAL DEVELOPMENT (April 1916-May 1917).  
Professor in the Customs College, Peking.
- Rev. F. W. Bible.** (1909) CHEKIANG.  
American Presbyterian Mission, North, Hangchow.
- Rev. J. H. Blackstone.** (1906) THE MILTON STEWART EVANGELISTIC FUNDS.  
Methodist Episcopal Mission, North, Nanking. Joint Trustee with Rev. W. E. Blackstone, D.D., of the Milton Stewart Evangelistic Funds.
- Rev. G. H. Bondfield, D.D.** (1883) MONGOLIA.  
Agent, British and Foreign Bible Society, Shanghai. Hon. Secretary, China Continuation Committee.
- Rev. Ernest F. Borst-Smith, F.R.G.S.** (1906) SHENSU.  
Baptist Missionary Society, Yenmfu.
- Rev. C. L. Boynton.** (1906) NEW MISSION STATIONS AND FORCES, STATISTICS AND CHARTS.  
Statistical Secretary, China Continuation Committee, Shanghai.
- Rev. William Adams Brown, D.D., Ph.D.** SPECIAL PROBLEMS AND NEEDS.  
Professor of Systematic Theology, Union Theological Seminary, New York City.
- Rev. C. Y. Cheng, D.D.** THE CHINESE CHURCH IN 1916.  
Chinese Secretary, China Continuation Committee, Shanghai.
- Mrs. T. C. Chu, B.A.** CHINESE MAGAZINES FOR WOMEN.  
Graduate, Wellesley College. Editor, *The Ladies Journal*, published by the Commercial Press. Member, National Committee, Young Women's Christian Associations.
- J. C. Clark, B.A., Esq.** (1911) THE BOYS' WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF SHANGHAI.  
Secretary, Boys' Department, Y.M.C.A., Shanghai.

- Rev. G. A. Clayton.** (1895) *THE SURVEY OF EXISTING CHRISTIAN LITERATURE.*  
 Secretary, Religious Tract Society of North and Central China, Hankow. Secretary, Special Committee of the China Continuation Committee on Christian Literature.
- Rev. John Darroch, Litt. D.** (1887) *THE TREND OF THOUGHT IN CHINA AS EXHIBITED IN THE LATEST ISSUES FROM THE PRESS.*  
 Secretary for China, Religious Tract Society (London), Shanghai.
- Rev. Courtenay H. Fenn, D.D.** (1893) *CHIHILL.*  
 American Presbyterian Mission, North, Peking. Principal, North China Union Bible Institute, Peking.
- Henry Fowler, L.R.C.P. & S.** (1899) *A SURVEY OF LEPROSY IN CHINA.*  
 London Missionary Society, Siaokan, Hup. (In charge of Leper Hospital.) Member of the L. M. S. Advisor Council.
- Rev. R. R. Gailey, M.A.** (1898) *THE PEKING SOCIAL REFORM ASSOCIATION. THE GOVERNMENT SYSTEM OF SIMPLIFIED CHINESE.*  
 General Secretary, Young Men's Christian Association, Peking.
- Rev. Frank D. Gamewell, L.L. D.** (1881) *SOME EDUCATIONAL DEVELOPMENTS OF THE PAST YEAR.*  
 General Secretary, China Christian Educational Association, Shanghai.
- Mrs. Frank D. Gamewell.** (1909) *THE INFLUENCE OF WESTERN CIVILIZATION ON THE WOMEN OF THE UPPER CLASSES.*  
 Chairman, National Committee, Young Women's Christian Association. Author of *Shanghai, the Gate to China.*
- Rev. W. H. Grant.** (1892) *HONAN.*  
 Canadian Presbyterian Mission, Weihwei, Ho.
- Roger S. Greene, Esq.** *THE CHINA MEDICAL BOARD.*  
 Resident Director in China, China Medical Board.
- A. L. Greig, Esq.** (1898) *THE ASSOCIATED MISSION TREASURERS IN CHINA.*  
 Treasurer, London Missionary Society, Shanghai.
- Rev. Tasuku Harada, D.D.** *CHRISTIAN WORK AMONG JAPANESE IN CHINA.*  
 President, Doshisha University, Kyoto. Chairman, Japan Continuation Committee.
- Rev. Lewis Hodous,** (1901) *FUKIEN.*  
 American Board of Commissioners for Foreign Missions, Foochow. President, Union Theological School, Foochow.
- E. H. Hume, Esq., M.A., M.D.** (1905) *MEDICAL EDUCATION IN CHINA, 1916.*  
 Yale Mission, Changsha (Dean, Siang-Ya Medical College).



- Rt. Rev. D. T. Huntington, D.D.** (1895) ANHWEI.  
Bishop, American Church Mission, Diocese of Anhwei, Anking.
- George Ch'ien Hsü, Esq.** THE SOCIETY FOR RELIGIOUS LIBERTY.  
Vice-Minister in the Ministry of Justice, Peking. Member of the  
Chung Hwa Sheng Kung Hui (Church of England Mission).  
Chairman of the Society for Religious Liberty, Peking.
- Rev. R. A. Jaffray.** (1894) KWANGSI.  
Christian and Missionary Alliance, Wuchow. Editor, *The Bible Magazine*.
- Rev. Frank A. Keller, M.D.** (1897) THE HUNAN COLPORTAGE WORK  
OF THE BIBLE INSTITUTE OF LOS ANGELES.  
Superintendent, Hunan Colportage Work, Changsha, Hunan.
- Rev. O. L. Kilborn, M.A., M.D.** (1891) SZECHWAN.  
Canadian Methodist Church Mission, Chengtu. Member West  
China Advisory Board.
- Rev. W. S. Lewis, D.D., L.L. D.** (1909) RAILWAYS AND MISSIONS IN  
CHINA.  
Bishop of the Methodist Episcopal Church in China, Shanghai.
- Rev. H. W. Luce, M.A.** (1897) SHANTUNG.  
American Presbyterian Mission, North, Tsinan.
- A. Lutley, Esq.** (1887) SHANSI.  
China Inland Mission, Chaocheng.
- Rev. D. Willard Lyon, D.D.** (1895) SECRETARIAL TRAINING OF THE  
YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA.  
Associate General Secretary, National Committee Young Men's  
Christian Association, Shanghai.
- Rev. D. MacGillivray, M.A., D.D.** (1888) SOME RECENT BOOKS AND  
MAGAZINE ARTICLES ON CHINA.  
Editorial Secretary, Christian Literature Society for China, Shanghai.
- Rev. W. MacNaughtan, M.A.** (1898) INSTITUTIONAL CHURCHES—  
PRESENT STAGE OF DEVELOPMENT.  
Missionary, United Free Church of Scotland Mission, Moukden.  
Secretary, Forward Evangelistic Movement of Manchuria.
- Rev. G. H. McNeur.** (1901) KWANGTUNG.  
Presbyterian Church of New Zealand, Canton. Professor, Union  
Theological College. Evangelistic Secretary for Canton City  
under Board of Co-operation.
- Edward M. Merrins, Esq., M.D.** (1908) REVIEW OF MEDICAL MISSIONS  
IN CHINA.  
American Church Mission, Shanghai. Editor, *China Medical Journal*.
- Miss Luella Miner, M.A., Litt. D.** (1887) THE HIGHER EDUCATION OF  
WOMEN.  
Dean of the North China Union Women's College.

- Rev. Lacy I. Moffett.** (1904) KIANGSU.  
American Presbyterian Mission, South, Kiangyin.
- Rt. Rev. H. McC. E. Price, M.A.** (1906) A FORWARD EVANGELISTIC MOVEMENT.  
Bishop, Church Missionary Society, Diocese of Fukien, Foochow.  
Chairman, Special Committee of the China Continuation Committee on a Forward Evangelistic Movement.
- Rev. P. F. Price, D.D.** (1888) THE PROGRESS OF THEOLOGICAL EDUCATION IN CHINA.  
American Presbyterian Mission, South, Nanking. Professor of Theology and Homiletics, Nanking School of Theology.
- Arthur Rugh, Esq.** (1903) THE RELIGIOUS CONDITION OF STUDENTS IN MISSION SCHOOLS.  
Student Secretary, National Committee, Young Men's Christian Association, Shanghai.
- Rev. A. H. Sharman.** (1890) EVANGELISM IN THE WENCHOW DISTRICT.  
United Methodist Church Mission, Wenchow, Chekiang.
- Rev. Wesley M. Smith.** (1910) SURVEY OF SOOCHOW CHARITIES.  
Professor of Bible, Soochow University, Soochow.
- Rev. T. S. Soltau.** (1914) CHRISTIAN WORK AMONG KOREANS IN MANCHURIA.  
American Presbyterian Mission, North, Syen Chun, Chosen.
- Rev. C. G. Sparham.** (1884) HUPEH.  
London Missionary Society, Hankow.
- Robert E. Speer, D.D., Esq.** IMPRESSIONS OF A BOARD SECRETARY.  
Secretary, Board of Foreign Missions of the Presbyterian Church in the United States of America, New York City.
- Rev. M. T. Stauffer.** (1916) MISSION ANNIVERSARIES, CORRESPONDENCE SCHOOLS IN CHINA.  
China Continuation Committee, Shanghai.
- Rev. William Taylor.** (1890) KIANGSI.  
China Inland Mission, Kiukiang.
- Rev. Y. Y. Tsu, Ph.D.** THE NATIVE CHARITIES OF SHANGHAI.  
Professor of Sociology, St. John's University, Shanghai.
- Y. T. Tsur, M.A., Esq.** CHINESE RETURNED STUDENTS.  
President, Tsing Hua College, Peking.
- Rev. E. W. Thwing,** THE OPIUM TRADE IN CHINA.  
Representative in China of the International Reform Bureau, Peking.
- Rev. E. W. Wallace, M.A.** (1906) THE SUPERVISION OF EDUCATION IN SZECHWAN.  
General Secretary, West China Christian Educational Union, Chengtu.
- B. Curtis Waters, Esq.** (1887) KWEICHOW.  
China Inland Mission, Anshunfu.

**Rev. G. G. Warren.** (1886) HUNAN.

Wesleyan Methodist Mission, Changsha. Chairman, Hunan Continuation Committee.

**R. B. Wear, M.A., Esq.** (1913) YUNNAN.

Secretary, Young Men's Christian Association, Yünnanfu.

**Rev. A. Weir.** (1899) MANCHURIA.

Presbyterian Church of Ireland Mission, Yüshuting, Kwanchengtze.

**Wu Lien-teh, M.A., M.D., L.L.D., Esq.** THE MENACE OF MORPHINE.

Director and Chief Medical Officer, North Manchuria Plague Prevention Service, Harbin, Manchuria. Medical Officer of the Foreign Office, Peking. President, China National Medical Association.



## ERRATA

- Page 48, Year of opening Yunnan, 1881.  
Foot-note, Read CHINA MISSION YEAR BOOK,  
1915, Chapter VIII.
- „ 98, Chihli: Missionary societies at work, 25.
- „ 110, Fukien: Total Chinese workers 3077.
- „ 149, Kansu: Total missionaries, 68.
- „ 216, Shantung: missionaries societies at work in the  
province, 18. Total missionaries, 453. Total  
Chinese workers, 2,002. Communicant members,  
32,129.
- „ 258, Yunnan: Communicant members, 7,413.



# PART I

## THE GENERAL SITUATION IN CHINA

### CHAPTER I

#### CONSTITUTIONAL DEVELOPMENT

(April, 1916—May, 1917)

L. R. O. Bevan

**Failure of  
Monarchical  
Movement**

By March, 1916 it was clear that the monarchy must come to an end. Although the monarchical movement seemingly had succeeded by the end of 1915, when a unanimous vote of the citizens' representatives decided in favour of a monarchical form of government and requested that Yuan Shih-kai should assume the "imperial purple"; although Yuan after some hesitation bowed to the "popular" mandate and signified his acceptance of the crown; although the calendar adopted the "style" of the first year of Hung Hsien; and although internal communications bore the royal sign manual, in actual fact the monarchy was not universally accepted within China itself; nor was the new regime recognized by the foreign governments. Early in December the acting Li Fa Yuan (立法院 Legislative Assembly), on behalf of the people, had offered the crown to Yuan Shih-kai; on the 12th December he had signified his assent; and on the 26th Yunnan declared her independence, this lead being presently followed by Kweichow, Kiangsi, Kwangtung and Chekiang. Within the limits of a single month a new dynasty was founded and there had commenced the revolt that was to destroy it before the third month of the year had run its course.

**The Republic  
Restored**

Attempts to bring about peace failed. The enthronement ceremony was postponed indefinitely. By February an announcement was made with regard to the meetings of the Cabinet and the power of Cabinet ministers that pointed to an acceptance of principles more in accordance with constitutional government; and at the end of the month a mandate was

issued ordering the convocation of a national Parliament for the first of May. Though military operations, so far as they went, were in favour of the North, it became evident early in March that the threatened secession of the southern and central provinces would delay a peaceful settlement. The Government was thus induced to take action which it thought would bring the internal strife to an end. It was decided to issue a mandate cancelling the monarchy and restoring the Republic.

Demand  
for Yuan's  
Overthrow

This mandate was promulgated on March the 22nd; but even this attempt at conciliation failed, for the leaders in the south demanded that the President himself retire. The southern republicans had in reality taken up arms in opposition to the man Yuan Shih-kai; the cancelling of the monarchy and the restoration of the Republic with Yuan as President, were no satisfaction to those who, having gained something, were now eager to obtain the fullest measure. It was hoped that the dissatisfied provinces would agree to a cessation of hostilities, but no indication that they were prepared to adopt this course was forthcoming. Concession after concession was granted, though it must be confessed that Yuan did not to any considerable degree relinquish his central position of power and control. The result was that the demand for the retirement and punishment of the "traitor" President became more and more insistent.

Dissolution of  
the Ts'an  
Chen Yuan

In the meantime the necessary adjustments occasioned by the reversion to a republic were made. The republican calendar was restored. The petitions advocating the establishment of a monarchy were returned to the Ts'an Chen Yuan (Special Parliament 參政院); while this Council itself petitioned that it should be dissolved on the ground that, having rashly advised the President to accept the throne, thus causing complaints from many quarters, it was no longer capable of representing the real and true will of the people. Finally a mandate was issued reviving all the laws that had been suspended when the change in the form of government had been made.



On April the 21st a mandate was promulgated purporting to establish constitutional government. In it the President said that it was a recognized principle that centralization should be the policy of the administration as it establishes direct responsibility and it was for this reason he had assumed full control of the powers of administration, but without attaining success. Examining the root of this failure he found it to be due to the absence of a Cabinet. The fact that he had assumed an unlimited control of all powers of the State had been the cause of dissatisfaction on the part of the people. With a view to a thorough and energetic reform he promulgated this mandate for the organization of a responsible government. The Secretary of State was authorized to take full control of governmental affairs; and in particular he was bidden to organize a government with the ministers of the metropolitan ministries as members thereof who were to be mutually responsible to and for one another. The mandate concluded with the statement that this was only a step towards the formation of responsible government and but the beginning of administrative reform.

**Formation of  
a Cabinet** During the early part of May this so-called responsible cabinet was appointed under the leadership of Tuan Chi-jui and was composed, in the main, of men who had either actively or passively opposed the earlier proposal to restore the monarchy. But there was nothing in the shape of a definite policy given out by the new cabinet which could be construed to promise that constitutional and responsible government in the proper sense would be quickly forthcoming. It was, however, authoritatively announced by the President that a popularly elected Parliament would be convoked during the summer; that the cabinet was master of its own actions; and that the President would not attend its meetings. These pronouncements were received with the utmost scepticism by the South.

**Yuan Slow  
to Surrender** In the meantime the facts of the military situation did not merit that Yuan should deliberately resign all the powers that he had centred in himself; hence to all demands for his retirement

there were returned evasive answers that such matters should be left for decision to the National Parliament when it should assemble. Had the President been able to gather a sufficiency of money he could have prosecuted military operations against the southern leaders with every prospect of eventual, if distant, success; and it must be admitted that Yuan did not exhibit the panic and willingness to concede every demand made on him, which was so marked a characteristic of the Manchu Court during the first Revolution.

**Southern  
Provinces  
United** Under these circumstances it is not surprising that the revolted provinces showed little inclination to return to the peaceful fold of a restored republic. On May the 8th the leaders of the revolutionary groups, having sunk their difference, united the southern provinces into a central government with Canton as capital. Li Yuan-hung was appointed to the office of Great President and Commander-in-chief of the Army and Navy, though Li, being practically a prisoner in Peking, himself had little say in what was going on. The direction of affairs was in the hands of a military council which purported to be elected, though it would be difficult to say by whom. This council declared that the president had forfeited his title and rights, and, that pending the assembly of a national parliament, and the appointment of a responsible cabinet, the present military government had assumed direction of affairs. It invited the co-operation of the other provinces to depose Yuan from the presidency which, it asserted, he had by his conduct forfeited. There was thus a clear-cut issue between the leaders of the South and the Northern government.

**The Nanking  
Conference** The position of the military leaders in the centre of China was a somewhat uncertain factor; though it seemed probable that they would, on certain conditions, rally to Yuan rather than to the extreme republicans of the South. They called a conference at Nanking to which, however, the independent provinces refused to send delegates. The sentiment of the conference on the whole seemed to support the President, though only if he would consent to give up much of his

claims to direct power and influence. The revolting provinces, however, would not be brought into line. The first condition of peace, so far as they were concerned, was the retirement of Yuan Shih-kai; and without this they refused to discuss anything.

**Peace  
Restored by  
Yuan's Death** Towards the end of May there was a complete deadlock. Union between the North and South was possible only in one of two ways. Either the North must by successful military operations force the South to give up its independence; or Yuan must retire from office, even from China itself, and so make possible a peaceful union. The first plan was impossible because of lack of money. Neither the North nor the South could lay their hands on the cash necessary to prosecute the war. Financial conditions were deplorable. The country was flooded with paper money for which there was no adequate silver reserve. Public unrest drove the people to exchange their notes, so far as they could, for dollars, and the great demand for silver abroad had forced the price to an exceptionally high point, resulting in a steady export of the precious metal. The decree of a "moratorium," issued on the 11th of May, which forbade the Bank of China and the Bank of Communications to cash their notes or to allow depositors to withdraw their funds, though not obeyed throughout China, caused in certain localities, and more especially in Peking, acute inconvenience, and added to the general feeling of unrest. A practical cessation of trade ensued and by the end of May the situation seemed desperate. No foreign loans could be obtained, and the treasury was empty, so that a continuance of military pressure against the South was practically impossible. The South was obdurate and would listen to no overtures unless Yuan Shih-kai withdrew. The defunct Parliament was slowly reassembling in Shanghai; opposition to the president was steadily growing; and at last, even in the North, it was being recognized that union with Yuan at the head of the State was impossible. The Gordian knot was cut by the death of Yuan Shih-kai in the first week of June.

**Nanking  
Constitution  
Revived** Li Yuan-hung, the Vice-president, automatically became President and the actual head of the Government. Military operations immediately ceased and there was again the welcome promise of union between North and South. There was no formal, or at any rate public, settlement of terms between the different parties, though the action of the executive in Peking evidently was fashioning itself in accord with southern aspirations. There was no clean sweep of all that had been decreed by Yuan Shih-kai, for this would have made illegal most of the administrative activities of the country. A somewhat loose accommodation paid to constitutional law made it possible to retain what was expedient, while dispensing with what was not agreeable to the more popular demand. What had been enacted by Yuan as sole legislator was declared invalid, for it was the work of a usurper; but what he had put into operation as the chief executive might be recognized as legal in terms of the Nanking Constitution, thus causing no break in the actual administration of the Republic. In this way the Nanking Constitution was revived, the administrative system was retained, and the Parliament which had been dispersed by the *coup d'etat* of 1913 assembled once more in September.

**Method of  
Transition** It had only been possible to bring the South into line with the North by reviving the Nanking Constitution. There was for a short time after Yuan's death some hesitation as to whether this might be done or not. To have declared all Yuan's acts unconstitutional and therefore invalid would have thrown the whole of the administration into confusion; and not to have declared void Yuan's provisional constitution would have been to perpetuate the system of Government which the third revolution was designed to destroy. From the outset it was perfectly clear that the South would not agree to lay down arms and recognize the central authority of Peking except on the terms that the Nanking Constitution was to prevail. As stated above it was possible to find the middle way. By roughly dividing the dead President's acts into those that were legislative and those that were executive, on the theory that Yuan as a sole legislator was acting in

defiance of the Nanking Constitution but that as the chief executive he was within his constitutional rights, the former could be denounced while the latter might be retained. It was thus that there was no break in the administration of the country; Li Yuan-hung and his ministers succeeded naturally to the defunct President and his advisers; the provincial governments as constituted by executive acts of Yuan Shih-kai continued to function without any interruption; while the "Goodenough" constitution, a legislative act of the deceased President, disappeared and the Nanking Constitution came again into operation, enabling the "legal" Parliament, "illegally" dispersed in 1913, to reassemble as soon as its scattered members could gather together in Peking.

**Central  
Government  
Versus  
Provincial  
Independence**

The work of building up a government system has thus begun again. Two results at least have been attained during the five years from the first revolution to the death of Yuan Shih-kai. The success of the Revolution finally destroyed the old system of the Manchu absolute rule, and the Yunnan revolution destroyed the possibility of a government by a limited monarch. It is inevitable, if China is to remain one state, that at least the outward form of the government shall be that of a republic. But the foundation plans of the structure of the government have still to be settled. The old tradition that the people are the heritage of their rulers is dead, and yet its influence cannot but react on those of the present generation who hold high office. The semi-independence of the provinces still resists a closer subordination to a central authority; while the relation between the executive and the legislature remains an obstacle which may yet cause the builders of the constitution to fall out.

**Drafting a  
Constitution**

Parliament took up the work of determining a constitution. It has taken the instrument drafted by the committee which sat in the Temple as its plan, and is working on that as a basis. Of this draft the articles relating to the election and term of office of the President and Vice-president were accepted by the Parliament before its dispersion and are

already law. Considerable progress has been possible of attainment on those very important articles which define the relationship between the executive and the legislature. Further, the draft contained no reference to the place of the province with regard to the central government. This matter has been raised by the two Houses sitting as a constituent assembly but no settlement has been reached. Thus the two forces which were active at the beginning of the constitutional movement are still operating, and the real settlement has not yet been faced.

**Two Fundamental Questions**      These are the two fundamental questions for the future—to build a strong and united republic while satisfying the traditional sentiment of the independence of the provinces; and to erect an executive that shall be able to lead, that shall possess authority to decide, and that shall have power and liberty to act while satisfying the aspirations of the people who demand that their representatives in Parliament may be able to criticise and to control, without making the administration weak and ineffective. China is still waiting for a statesmanlike compromise that will modify conflicting demands and ensure efficient, stable and honest government in the public interest.

**Relation of Provincial to Central Government**      On these two fundamental questions no agreement has yet been reached. The proper decision as to the relation of the provincial to the central Government is not easy to find. A practical solution which will harmonize local sentiment and national efficiency bristles with difficulties, enhanced by the fact that the gravest of them spring from long established provincial prejudice and tradition. A theoretical settlement which will yet be a workable system, and nevertheless satisfy such widely conflicting aspirations, may well tax the highest statesmanship. Party feeling runs high, and while the simplest solution would be a system in which the provincial governments are strictly subordinated and subject to the central control, both legislative and administrative, the demand for a large measure of provincial independence is so strong that, in the field of legislation at any rate,



agreement may not be possible except on the lines of separate and co-ordinate spheres for national and local lawmaking assemblies. In such case there must arise constant conflicts of jurisdiction which will have to be decided either by the national Parliament itself or by some judicial body. If the former plan is adopted, Parliament, busy with its own legitimate law-making, will find itself snowed under an avalanche of difficult legal questions waiting for its decision in a numerous assembly divided into antagonistic groups, without legal or judicial training; while, on the other hand, the National Assembly may well be unwilling to allow an independent judicial body to exercise supreme authority in matters which will concern itself. The draft constitution of the Temple of Heaven was silent on this question but it has been raised in the two Houses sitting as a national convention. They have decided that this matter must appear as a chapter in the constitution, and, though numerous discussions and approaches have taken place, a final decision seems hardly yet in sight.

The second great problem is the relation between the executive and the legislature and this has been fiercely debated. The relevant articles in the draft constitution are numbers 43, 75, 80, 81, 82, 91 and 92. They read as follows:

*Art. 43.* The Chung I Yuan (House of Representatives 衆議院) may pass a vote of want of confidence in the Cabinet ministers.

*Art. 75.* With the concurrence of two-thirds or more of the members of the Tsan I Yuan (Senate 參議院) present, the President may dissolve the Chung I Yuan.

*Art. 80.* The appointment of the Premier shall first be approved by the Chung I Yuan.

*Art. 81.* Cabinet ministers shall assist the President in assuming responsibility towards the Chung I Yuan. Without the counter-signature of the Cabinet ministers the orders of the President or dispatches in connection with the state affairs shall not be valid.

*Art. 82.* When a vote of want of confidence in the Cabinet ministers is passed, if the President does not dissolve the Chung I Yuan according to the provision made in Art. 75, he should remove the Cabinet ministers from office.

*Art. 91.* Any bill of law which has been passed by the National Assembly shall be promulgated by the President within fifteen days after receipt of same.

*Art. 92.* Should the President disapprove of any bills of law passed by the National Assembly he shall, within the period allowed for the promulgation, state the reason of his disapproval and request reconsideration of same. If two-thirds or more of the members of both houses present shall hold to the former decision, the bill shall be promulgated. If a bill of law has not yet been submitted with a request of reconsideration and the period for promulgation has passed it shall become law.

**Unsatisfactory Compromise** As they stand these articles are a kind of compromise between the two forms of government commonly called presidential and parliamentary or cabinet. Like so many compromises they create a system with the disadvantages of both but without their corresponding advantages. The provisional constitution very definitely limits the power of the cabinet to cope in any effective way with a parliament which is not in harmony with the policies of the executive. The main constitutional struggle during the year has been the attempt of the Constitution Conference still further to limit the influence of the executive. In the course of an article written by Mr. C. T. Wang, who has often sat as president of the Conference (this article was written for the *North China Daily News* of the 24th May), there appears the following table summing up the main difference between the draft constitution of the temple of Heaven and that which he calls the permanent constitution. The table reads as follows:

#### Points of Difference

The following Table shows the principal points of difference between the Provisional and Permanent constitutions.

<i>Substance</i>	<i>Provisional Constitution</i>	<i>Permanent Constitution</i>
Organization of National Assembly	One House System	Two House System
Appointment of Premier	Approval of both Houses required	Approval of Lower House alone required
Appointment of Ministers and Ministers abroad	Approval of Parliament required	Approval of Parliament not required
Impeachment of President	4/5 quorum and 3/4 vote	2/3 quorum and 2/3 vote



Impeachment of Ministers	3/4 quorum and 2/3 vote	Majority quorum and 2/3 vote
Dissolution of the Lower House	President has no power	*President has power if approved by Senate
Cabinet	Responsible to both houses	Responsible to Lower House alone
Administrative Court	Provided for	Not provided for
Provincial System	Not provided for	Provided for
Auditing Department	Not provided for	Provided for
Differentiation of functions between the two houses	No differentiation	Distinctly differentiated

These points of difference on the whole strengthen the position of Parliament as **Parliament's Fight for Supremacy** against the executive, and more especially give the greater authority to the lower house.

The making smaller of the quorum necessary for impeachments will enable Parliament more easily to interfere with the regular working of the executive. The more extreme wing of the radical party have contended strongly that there should not be any power to dissolve the lower house vested in the executive, and the seeming concession of this power which apparently has been consented to, is really no concession at all, since it is only to be exercised with the consent of the Senate. If the political history of other countries is any guide at all it is almost the same as if this power had been altogether denied. Cabinet government at all leads to the immediate and direct supremacy of Parliament itself. That Parliament, or rather that the lower house, in which party feeling must inevitably run high, should actually govern and direct, must almost unavoidably result in inefficiency in the conduct of the Government, want of continuity in national policies, and a general sense of non-responsibility. The true functions of Parliament are to criticize and to exercise a final control, and only in the last resort to be able to make its wishes prevail should there be a conflict of opinion between Parliament and the Cabinet. The attempt of the legislature to establish for itself in the constitution a position of almost unchecked superiority as regards the

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\*Note.—Not yet settled on April 14, 1917.

executive can hardly be justified from an intelligent study of general political history.

**Conflict of  
Interests**

It is not surprising that there has been the fiercest conflict between the different interests. In the history of all countries there has been this struggle between the executive and the legislature, for efficiency demands that there shall be in the state harmony between the two; and that means that one or the other must find itself in the position of greater influence. Montesquieu and Blackstone to some extent misinterpreted the true doctrine of the "separation of powers," and neither in France nor in England do we find today the powers of government divided between independent and co-ordinate authorities.

Cabinet government in England has resulted in the practical authority resting with the executive, though Parliament, in the last resort, can always exercise the final control; while in France the cabinet system has developed in the other direction and the practical supremacy resides in the lower house of the national parliament. In both cases the predominant position has been achieved by the one department and it has been impossible to maintain a system of independent and divided authority.

In the United States of America where the earlier theory of separation was stereotyped in a constitution which it has been almost impossible to amend by reason of its rigidity, there has grown up, outside of the constitution, and separate from the executive and the legislature, a third institution, the party machine, an organism which has been described as a natural growth which has been inevitably evolved to form a necessary link to harmonize the policies of the President and Congress: and in the new born Australian Commonwealth the "caucus" exists not only to harmonize, but to control the executive and the legislature.

China in her own experiences of these first years of the Republic has met with the difficulties of a deadlock of a divided authority. Throughout the past year the feud between the legislature and the executive has been vigorously carried on, while during the last few months the contest

has been complicated by the question as to whether the President or his cabinet is the real executive.

**Difficulty of Harmonizing these Interests** It is not possible, writing contemporaneously with events which are continuously changing from day to day, even to attempt fully to understand or to explain movements and policies. The environment in which this is taking place is not easily grasped. The combination of the old and new, whether it be men, methods, or ideas, makes an extremely complicated whole. It is being found a supremely difficult task to harmonize all the different elements which are the actually existing facts of the situation. There is a tendency for one party, when it has seemed to have grasped the power, to see only its own extreme position, and to legislate and administer with an eye only to its own view of the situation. The majority have not learned to respect the rights of the minority; indeed it almost forgets that a minority can have any rights at all. This is not a charge that is brought against one particular party, for it applies equally to all. The events of the past five years have shown, first from one side and then from the other, the inability of those in power to appreciate the claims of those in opposition; there has been too apparent a complete unwillingness to meet the other side. Compromise has played a very small part in the political evolution of the Republic. Parties have stood at opposite poles and there has been little attempt to find a middle way. The course has been marked with revolution, rebellion, and *coup d'état*. The appeal to force is the ready weapon of the party that is deprived of the coveted authority.

**Uncompromising Attitude Makes Settlement Difficult** With an uncompromising attitude on the one side, and the flashing of bayonets on the other, there can be little hope for a real and lasting settlement. Tolerance towards, and willingness to believe in, the possible honesty of the motives of the other side are two qualities which are essential if a workable constitution is to be achieved. The system of government for a people, whatever theory or combination of theories is favoured, is a practical matter, for it must deal with facts and with actual circumstances. The

finished building must stand on a foundation that is in conformity with the environment where it finds itself. That there are conflicting elements in the present problem cannot be denied; but it must not be forgotten that these conflicting elements are the facts of the situation; they are the conditions of the problem that waits the solution. The constitution, if it is to stand at all, must fit itself to the conditions that as a matter of fact exist. A lasting settlement will be impossible unless both parties recognize the fact that there are two parties, the fact that there are different needs and different aspirations. Neither one party, nor the other, can permanently force its own extreme conception of the government ideal on its opponent. The experience of the past five years has demonstrated this, not once nor even twice. The conclusion is inevitable that a compromise of some sort is essential; neither the one extreme nor the other can justify itself so long as there exists the opposition that is strong enough to break down the particular system of government that has been set up. Once again China is passing through a political crisis. One party is ranged against the other, holding views that refuse to be reconciled along some middle course. A year ago the extreme claims of a monarchical system were forced to give way to an opposition that denied obedience to them; and again to-day, there is a similar appeal to arms, a corresponding refusal this time to comply with the demands of the opposite extreme.

## CHAPTER II

### ECONOMIC AND COMMERCIAL CONDITIONS IN CHINA DURING THE YEAR 1916

Julean Arnold

**Foreign Trade** While the United States and Japan made, on account of the European War, tremendous strides during 1916 in foreign trade activities, leading to enormous developments in their domestic industries, China found itself handicapped by unfavourable conditions militating against the trade and industrial expansion which otherwise might have come to her; yet, in spite of lack of ships, scarcity of tonnage, high freights, delays in deliveries, increased cost of manufactures abroad, rise in the gold values of silver, serious drainage in silver and copper coinage reserves, discontinuance of specie payments on the part of the Government bank and, last but not least, unsettled political conditions, China's foreign trade returns for 1916 reached nearly one billion taels in value, the highest ever recorded. Give China a few years of normal conditions and who would dare predict the extent of the expansion in her trade and industries which would follow? It would seem that China's calamities and the misfortunes which have been with her for decades must give way within the not distant future to a condition which will invite a flood of prosperity, for the situation in China is analogous to that of a powerful mountain stream restrained by artificial barriers from lending its waters to a vast stretch of desert lands beyond. Remove the barriers and forthwith the desert is transformed into a garden.

**Crops** The past year witnessed fairly good crops over the country, which means much to a people who depend upon agriculture to the extent that China does. Unfortunately the prospects in this direction for 1917 are now (June, 1917) gloomy. Lack of rain in the North, and floods in the south are so serious in their extent as to threaten vast sections of the country with

famine. The Chinese do not depend alone upon their spring crops, so that if conditions are such as to allow of a heavy summer crop, the suffering will undoubtedly be greatly mitigated. The 1916 rice and cotton crops were considered as above the average yield. Lands which a few years ago were planted in opium poppy are now given over to other crops. In Fukien large areas once planted in opium are growing sugar cane. Cotton is also replacing much of the previously cultivated poppy. It is estimated that China now produces nearly 2,000,000 bales of cotton, being the third cotton producing country, and producing an average of about one-sixth of that of the United States.

**Exports and  
Imports**

Indigo, once a substantial crop in China and which, prior to the war, had been practically displaced by a cheaper German synthetic product, added considerably to China's agricultural wealth during the past year. Wheat commanded higher prices, due to the complete cessation in supplies of American-manufactured flour and to high prices abroad. In fact, for the first time in history, Manchurian wheat found a market in the United States. China wheat would have gone abroad in large quantities but for the embargo upon its exportation. Eggs, egg products, tallow, frozen meats, ground nuts, hides, skins, wool, wood oil, bean oil, silk and cotton, show increased valuations in their exports over those of the previous year, in spite of scarcity of tonnage, unfavourable silver exchange and unsettled political conditions. Exports to the United States reached G\$75,000,000, the highest mark on record. The high price of foreign commodities occasioned by the increased cost of manufactures abroad, by high freight rates and war conditions generally were only partially offset by silver exchange favourable to the import trade. American flour and lumber, which figured in a large way in China's imports prior to the war, have been eliminated almost entirely from this market, on account of increased prices and high freights. British and American cotton goods and American kerosene suffered badly for similar reasons. Japan, owing to her close proximity to China, experienced a marvellous growth in her trade with her neighbour.



**Railway Construction** As during the previous year, railway construction suffered because of the war. Work on the Hankow line continued, with promise of connections with Changsha by the middle of the summer of 1917. The advent of an American railway construction company into the field, under an agreement to construct a thousand miles of lines, is worthy of note. The company is making surveys preliminary to actual work on construction, and has its organization in the field. The people over China now appreciate the need of railways and roads. When properly operated and economically managed, railways in China are marvellous wealth producers. In a number of sections of the country groups of Chinese capitalists made overtures for the construction of short lines. Some activity in road construction work in various sections of the country lends promise for the future in this important direction.

**The Financial Situation** The downfall of the Yüan government produced an acute financial crisis, involving the suspension of specie payments by the Bank of China and the Bank of Communications, semi-governmental institutions. Many months elapsed before these banks resumed specie payments. The exports of silver and of copper coins from China, due to greatly increased values abroad, assumed alarming proportions and called for heroic measures. The masses in China find money scarcer, with its purchasing power not enhanced, which is a situation entailing much hardship on the part of the poor.

**Revenues of the Central Government** The Government continued to be in need of funds. The secession of the provinces which protested against the restoration of the monarchy cut the Central Government from the support of these provinces and thus curtailed its revenues very seriously. Gradually the independent provinces revoked their decrees, but other complications prevented the revenues from some of these provinces reaching the Central Government for many months thereafter. A saving feature in this difficult situation has been the revenues from the Salt Gabelle, which continued to increase in spite of the

unfavourable political conditions, which fact attests the value of proper, business-like administration of a government source of revenue.

**Foreign Loans** A number of small loans were contracted with foreigners during the year and unfortunately, some of these carried burdensome obligations tending to impair the further security of what might otherwise have been valuable future assets. China has erred in this direction in numerous instances, and it is to be hoped that far greater care and solicitude for the future will mark her course henceforth.

**General Industrial Condition** The incentive given to native industries by the anti-Japanese boycott of 1915 accomplished much for native enterprise. The high prices and the scarcity of foreign commodities and the increased demand abroad for China products accorded a further incentive to native industry throughout the country, which might have taken on tremendous proportions had there been no disturbed political conditions and had the Government been in a position to foster it, merely by the removal of such restraints as internal taxes, excessive railway freight exactions on certain railways, prohibition of the export and melting down of copper coins, guarantees for native capital against unauthorized levies, not to mention the assistance which might have been given through a uniform system of currency and stable political conditions.

**New Cotton Mills** Yet, in spite of the unfavourable conditions, the year 1916 witnessed much progress in industrial developments in China. Tientsin put in two American cotton mills; Hankow added 40,000 spindles to its 90,000; Wuhu contracted for a 10,000-spindle mill; Tsingtan erected a 20,000-spindle mill, while several thousand looms were added to China's 3,000 cotton-weaving machines. Although Japan grows no cotton, has higher-priced labour and a smaller domestic market for the manufactured cotton goods than China, yet her cotton manufacturing industry is far in advance of that of China, due to better organization and to government encouragement.



**Other  
Factories**

The Chinese are making a success of two canneries at Amoy, where meats, fish and vegetables are being canned by modern methods. Recently Foochow merchants have organized a canning company. Fukien has a modern sugar mill of recent installation; Japanese matches are being replaced throughout the country by the Chinese-manufactured products; in Canton underwear and hosiery are being made successfully by modern machine methods.

**City  
Improvements**

Several interior towns have installed telephones during the past year. Away off in far Mengtsh on the Burma frontier, the Customs reports of trade tell us that during 1916 an electric-light plant was installed, a modern fire-engine purchased, a steam-roller acquired for improvement of roads and a scheme put under way for the installation of a water-works. In Foochow City, where progress is presumed to be slow and where wheeled vehicles are a decided innovation, we note the completion recently of eight miles of splendid macadam road with provisions for proper drainage. The American Consul there reports that shortly after the construction of this road, licenses were issued for 838 rickshas, 90 bicycles and 48 carriages, all rubber-tired and new. In Shanghai a modern department store costing upward of a million dollars, erected and managed by Chinese, is nearing completion. The Shanghai Chinese Chamber of Commerce last year dedicated its new building, which boasts of a large auditorium, banquet rooms and special meeting chambers. In one of the interior cities of China, the president of a Chinese commercial college is energetically advocating the organization there of a civic league to encourage local city improvements. Many Chinese cities show great activity in modern building construction on the part of Chinese business men. Changsha has witnessed the erection of a number of three and four-story modern buildings of cement and brick during the past year. What better evidence need we of the new order in China than is exemplified in the improvements in the streets, lighting, water-works and buildings in the city of Peking during the past few years?

Many other instances of increased activity in modern industrial developments in China during the past year might have been cited. Missionaries throughout the country report a receptive attitude on the part of the people to modern education, modern industrialism and modern developments generally.

#### **The Tea Trade**

China gave tea and silk to the world. To-day the United Kingdom, the world's largest importer of tea, takes ninety-six per cent Indian and Ceylon tea. India and Ceylon export annually about 550,000,000 lbs., as compared with China's 230,000,000 lbs. of tea. The fact that China's exports of tea have actually fallen off during the past twenty years while those of India and Ceylon have increased two-fold is not due to inferior quality of China tea, as contrasted with the India and Ceylon products. On the contrary, China teas are admitted by experts to contain less tannin and to be more delicate in flavour.

In China the individual has worked alone, receiving only such encouragement and assistance as might come through his connections with his guild, and this has partaken more of the nature of protection than constructive assistance. No effective organizations of tea producers, and not only no government encouragement and help but, worse yet, impositions by way of internal taxes and such other barriers to successful enterprise have been placed upon him. Contrasted with these unfavourable conditions we find the India and Ceylon tea interests thoroughly and effectively organized, working on broad, constructive, enterprising lines, with proper government encouragement and assistance.

#### **The Silk Trade**

Mr. Taylor, Statistical Secretary of Chinese Customs, sets forth in his admirable review of the trade in China for 1916 a comparison of the progress in the silk industry in China and in Japan during the past forty years. He shows that China's annual exports of silk and silk products during this period remained practically stationary, while those of Japan increased nearly twelve-fold, being to-day double those of China. During these forty years the Chinese Government did little or nothing to assist the industry in China, while the Japanese

Government actively interested itself in a constructive work designed to further silk production and manufacture. The United States imports annually about G\$125,000,000 worth of raw silk. Seventy-two per cent of this came from Japan and fifteen per cent from China last year. It is not because of inferior quality that China silk is not preferred, in fact the China product is superior in tensile strength and durability. The Chinese do not wind their skeins so that they can be satisfactorily used in the high-speed American machine looms. This is a comparatively small matter but it is the principal difficulty standing in the way of heavier imports of China silk into the United States. That the Chinese are receptive to the needed changes in their methods of preparation of the silk for this market is demonstrated by the enthusiastic reception which attended the efforts of Mr. D. E. Douty, representing the silk manufacturers of America, when he recently visited the silk producing districts and met those interested in the industry to explain to them what they might do to make their silk acceptable to the American looms. As a result of Mr. Douty's efforts undoubtedly much will be accomplished for the greater prosperity of China's silk industry.

**Better  
Organization  
Needed**

The fact that the Chinese people so effectively eradicated the growing of the opium poppy in so short a time indicates clearly that they can work together in a common cause. There are agencies in this country through which much can be accomplished by way of improving conditions in nearly every line of activity. These agencies are growing in number and effectiveness. Foreign missionaries have been helpful in developing agencies of this character and in assisting in encouraging them to constructive endeavour, as all foreign residents in China realize.

**Constructive  
Legislation  
Required**

It is sincerely to be hoped by all well-wishers of China that the day may be hastened when the Chinese people may be blessed with a stable government determined to outline and execute a programme designed to encourage native industry and trade, by: firstly, removing all barriers that in the past have stifled these; and, secondly, by constructive legislation

planned to assist the Chinese people in the development of the marvellously rich resources which the country possesses.

**Political  
Situation**

The political situation seems in many ways to be a thing apart from the country at large, for the reason that the Central Government has not, for some decades, at least, functioned constructively for the nation. The Chinese people have learned, probably to a greater degree than any other civilized people, to do without what the world to-day regards as government. So long as the Government did not increase their tax burdens, the people paid the taxes as exacted, expected little else in the way of relations with the ruling powers and attended to their affairs for themselves. But these conditions cannot endure longer. Pressure from without and within will not so permit. National spirit is developing in China, and more rapidly and effectively than many seem to imagine. It is demanding something of its Government. This national spirit is making the New China. It is experiencing difficulty in giving expression to itself, but it is indeed fortunate in its leader, President Li Yüan-hung, a man who with patient foresight and unselfish devotion is struggling to inaugurate the new order in China. The past year has been full of uncertainties and the political atmosphere has been pregnant with rumours of turbulence and disaster, all of which have had a repressing effect on trade and industry. But the Ship of State withstood the storms, and it is to be hoped that, under the capable guidance of the trusted leader who stands for constitutionalism as opposed to militarism, her future may be of happy augury.

## CHAPTER III

### RAILWAYS AND MISSIONS IN CHINA

W. S. Lewis

Railways a  
Recent  
Development

The petition of twenty-seven foreign firms to Li Hung-chang, asking for the right to establish a line between Soochow and Shanghai, in 1863, may be regarded as the beginning of the development of railways in China. While this petition was received with disdain and petitioners and object alike were utterly neglected and spurned, yet the thought thus launched in the mind of China's foremost statesman ultimately took root and Li Hung-chang and his coadjutors, Chang Chih-tung, Liu Ming-chuan, and Tso Tsung-tang, became most effective advocates of railways in China and pioneers of railway enterprise in the nation. After fifty-four years of struggle incident to the impact of a new idea on a mental attitude fixed for centuries in the thought of the omniscience of the fathers, superstitions deeply rooted and universally acknowledged as the religion of the land, business and social customs hoary with age and sacred because of associations, and what is still more impressive, an economic life so carefully wrought out that the introduction of railways would greatly disturb the livelihood of millions of inhabitants, China has in operation to-day five thousand nine hundred and eighty miles of railway and a little over two thousand miles under construction.

Now Firmly  
Established

That the Chinese are not a peculiar people in their tardiness to respond to the impact of a new idea is illustrated in the following statement recorded in an article on Railways in the Supplement to the *Encyclopædia Britannica*, published in 1824:

"It will appear that this species of inland carriage (railways) is principally applicable where trade is considerable and the length of conveyance short: and is chiefly useful therefore in transporting the mineral product of the

Kingdom from the mines to the nearest land or water communication, whether sea, river, or canal. Attempts have been made to bring it into more general use, but without success; and it is only in particular circumstances that navigation, with the aid either of locks or inclined planes to surmount the elevations, will not present a more convenient medium for an extended trade."

If such an expression of opinion could find a place in so dignified a publication as the *Encyclopædia Britannica* only thirty-three years before the launching of the railroad enterprise in China, we may have good hope that once the Chinese are thoroughly convinced that railroad propaganda will not hinder but promote all that is best and most convenient for the citizens of the nation, and that it stands for the betterment of social, intellectual, and economic life, the miracle of railroad development in Europe and America will be repeated here in China. That such foundation has been laid is acknowledged by students of Chinese thought of the present day.

**Difficulties** But China's difficulties in railroad propaganda have not all been internal. At the beginning the idea was thrust upon her from a source most unwelcome because of certain painful experiences from without. A careful study of railroad propaganda in China in the period 1895-1905, revealing battles for concessions, one of the potent causes of the Boxer trouble, forced loans, and other indefensible policies on the part of foreign governments, growing out of a desire to possess what is not their own, will make clear one of the obstructions to rapid railroad development in the nation. This period, followed by the struggle of the provinces and various private enterprises in the development of railways coincident with the development of national representative government, has eventuated in a most happy outcome of this preparatory period.

**Triumphs** To-day the nation as such has the development and management of railroads within her own corporate grasp. While her laws provide for freedom of effort on the part of foreigners and citizens in the financing and upbuilding of railroads, the govern-



ment itself is the final arbiter in the game. Mistakes will be made as mistakes have been made; but the great fundamental principles have been discovered, the ideal is thoroughly established in the heart of the nation, and it may be safely predicted that the morning of railway propaganda in China has dawned. Therefore, whoever shall now or hereafter plan for great social, moral, or religious movements in China must reckon with those forces and conditions that will result from a nation bound together by thongs of steel.

**A Constructive Programme** Railways in China already built lend themselves to a constructive programme which, after very careful consideration and much debate, is now the announced policy of the nation. Four great trunk lines, two running north and south and two east and west, are now determined upon. Other lines of more than local importance are already contemplated and in their relation to these trunk lines will be potent, not only in developing the resources of the local communities which they serve, but also in connecting the inhabitants and resources of the nation with the centres of government. They will also bind the metropolitan cities inland and on the coast, and thus unite China with the marts and nations of the world.

**Main Lines** 1. The Coast North and South Trunk Line begins in Manchuria, passing through Tientsin, Nanking, southward to Hangchow, through Chüehowfu, Chekiang, through Fukien to the Kwangtung province. This line is constructed as far south as Hangchow.

2. The Central North and South Line beginning in Mongolia, will run south through Peking and Shansi, continuing south to Hankow, Changsha, Shichow, to Hongkong. This line is constructed from Kalgan through Peking to Hankow, and a line from Taiyüanfu in Shansi connects with it at Chengchowfu. A short line is also constructed from Changsha in Hunan to Pingsiang in Kiangsi, also from Shichow in Kwangtung province to a point opposite Hongkong. The strategic commercial value of this line, as well as the approximately one thousand miles of road already constructed, constitute a guarantee that the

line will be completed at no distant day. When this is done it will bring Peking within five days of the great cities of the Kwangtung province and will secure co-operation of the inhabitants in southern China with the government in Peking, so necessary to the peace and happiness of the Chinese Republic.

3. The Northern East and West Trunk Line begins at Haichow, midway between Tsingtau and Shanghai, and extends from thence west through Honan, Tungkwan, to Sianfu in Shensi, thence to Lanchow in Kansu, and from thence northwest to connect with the proposed Central Asiatic Railway. The part of this line already constructed, extending from Süehowfu in Kiangsu westward to Honanfu in the province of Honan, is a little less than three hundred miles. One of the incentives for completing the line would seem to be the upbuilding of a large Chinese city on the coast midway between the two foreign controlled cities of Tsingtau and Shanghai. This trunk line will tap an area exceedingly rich in every commodity contributing to the necessities and luxuries of mankind.

4. The Central East and West Line begins at Shanghai and extends westward to Nanking. Here it will connect with a line north of the Yangtze, running west from Pukow to Sinyang, one hundred and forty-five miles north of Hankow, on the Peking-Hankow line. Starting again from a point about half way between Hinyang and Hankow, the road will run parallel to the Yangtze to Chungking and Chengtu, the capital of Szechwan.

To these four great trunk lines of railroad definitely planned for by the government, there will probably be added another great trunk line in the west, extending from the Tongkin through Yünnanfu northward to Chungking, Chengtu, Sianfu in Shensi, where it will connect with the Northern East and West Trunk Line. This western trunk line will also be connected with a line running through Burma, terminating at Rangoon. Such a trunk line would probably develop the commercial importance of Rangoon so that it would rival in size and influence the great city of Singapore.



**Principles  
in the  
Process**

In considering the function of railroads in missionary propaganda we do well to note a principle dominant in the universe. Life gains mastery over matter by infusing itself into the inert and dead mass and impregnating it with its own divine being. In this process life ever conforms to the principle of moving along the line of least resistance and of using to the uttermost every material with which it comes in contact to propagate and maintain its dominion. The less the resistance of the medium through which it works, the quicker will it mould the whole mass to its purpose and lift it into the altitude of organic being. One proof that the Author of the universe is the Author of our religion is that the method of nature is the method of the Master. Nature's method of wringing from the rock by dint of rain and shine those elements out of which it builds the mould, the forest, things that creep and things that fly and things that walk and think, which will ultimately make the mountain live, is the method of the Master in whose kingdom a little leaven leaveneth the whole lump, and the least of the seeds becomes spreading branches in which the birds of the heavens sing.

When Xavier exclaimed, "Rock, rock, wilt thou never break!" he voiced the universal cry of the missionary as he feels the weight of China's dead masses. The answer to this prayer is an environment that will stimulate intercourse, quicken thought, enlarge vision, and so prepare the soul of the nation for those wide-extended horizons so necessary to the Gospel message. Those who plan, finance, bridge streams, and tunnel mountains, that the steel highways may bind remote cities and villages to the marts of the world, prepare in the most effective way for the coming of the Message which shall lift the nation into a civilization begotten in the very heart of God.

**Railways and  
Missions**

A question regnant in the mind of patriotic Chinese citizens is, what contribution does the foreign missionary propaganda make to society that will tend to the elevation of standards of national morals, standards of living, and those practical qualities of life that eventuate in better sanitary conditions,

better homes, and consequently better hope for the present and coming generations. The missionary is quick to answer these questions in affirming that the integrity of his message is tested by its power to create a citizenship on the part of these who accept the life proposed, involving:

(a) honesty, on the basis of whatsoever we would that men should do unto us, that will we do unto them;

(b) a standard of living having for its ideal the quality of unselfish service to others, based upon the doctrine that my neighbour is the one who needs me most;

(c) sanitary service to the nation in the message of the hospital, whose Christian physicians and nurses are the living exponents and incarnation of the gospel of healing;

(d) the child constituting the ultimate reason for the home and the hope for society; hence the education of the child and the quality of it, one of the great apologetics of the missionary message in China.

**Railways**  
**Increase**  
**Efficiency**

One hundred and thirty-three organisms, representing the Protestant interpretation of Christianity, are at work in China. These have as a background the great churches in Europe and America, representing in their polity and life various points of emphasis, but really rooted in the fundamental principles of the Gospel. The danger always is that peculiarity will be emphasized at the expense of the dominant principle. The one security that we have against the over-emphasis of peculiarities on the part of various organisms working in China is a community of interests, based upon a common message and made possible by an environment admitting of easy intercourse each with the other. This environment, absent on account of the lack of railroads in China, is one of the reasons for the slow progress of the Gospel in this nation. Increase the number of railways and thus bring these various units into close contact each with the other and you will increase sevenfold the effectiveness of the Gospel message on the nation.

The great churches of Christendom, developed during and since the Reformation, are instinct with life, adequately described by the word democracy. During the centuries these great churches have wrought out a system of

doctrine, a community of interest, a wealth of literature, and a distinct polity suited to the environment, personality and type of life dominating the community in which they were developed. These have been transplanted into China and are taking root in the soil of the nation and bringing forth fruit after their kind. The gospel of liberty runs red in their veins and their deepest message to the body politic is the message of democracy. They are, so to speak, so many little republics scattered throughout the nation, nourished by that type of life best described as the democracy of the Spirit. "If the Son shall make you free, ye are free indeed" is the Magna Charta of all these churches. Righteousness, justice and truth are children of the Spirit and constitute the credentials of the Spirit-born. These ever differentiate between freedom and license, and mark the course of freedom's way by the divine certitude which has its roots in love. Here is the basis of a true republic and for this China waits as those that wait for the morning. Slowly but surely these ideals will grow up in the communities where these churches are taking root.

**Facilitate  
Spread of  
Gospel**

The bands of steel, binding together the centres of population, will furnish highways over which the messages of the churches will find access each to the other and all to the great heart of the nation. The safety, the life of the national republic, depends not only upon publicity, freedom of speech, but upon a sure-hearted body politic whose judgments are rooted in the mind of Jehovah and whose voice is therefore the voice of God. Railways will facilitate mightily the spreading among the people of lofty ideals of spiritual life, clarifying vision by bringing the opinions of men into the open market of the world and adjudging their acts by a God-enlightened national conscience. Thus the republics of the churches will build and save the republic of the nation.

**Education and  
Railways**

The sunbeams that make the sands of the desert blaze, blister, and burn, if only re-enforced by dew and shower, would change the desert to a blooming garden, a home for man, a habitat of thought and Spirit-filled personality. And all this in order

that the sun may find a way to lose itself in the mould that it may emerge in landscape beauty, fruit, song, and service. The true educators of China hail with joy the advent of every device that helps to weave the Message into the life of the nation they have come to serve. The followers after the Christ, as the forerunners, are ever happy to describe themselves as "a voice crying in the wilderness." Their own names and the names of the organisms which they have learned to love may be lost in the process, only that the Message remain, index fingers pointing to the God-man. Railways like the wind, sift and search and test. The process is levelling; the unanswered question is whether it shall be levelling up or levelling down. Christianity has come to affirm that it shall be levelling up. Plans are formulating in the minds of educational leaders in China, in America, and in Europe, which if applied will enlighten the race. The China Medical Board with its group of expert thinkers and its consecrated millions; the China Medical Missionary Association with its far reaching vision and practical efficiency for service; the China Christian Educational Association with its able leadership and its devoted men and women, ready to bear great burdens; and the China Continuation Committee, bearing in its heart the lofty ideal of unity, and with a diligence born of the Master's last command, pursuing its end to the joy and uplift of the nation; all these depend for their highest ministry upon those bands of shining steel that shall ere long make easy the way from the remotest parts of the earth, wherever there is a message fit to lift the heart of man, to the humblest, the most obscure village between the Pacific and the Himalayas.

Foreign missions in China have thus far been founded and developed with but small reference to the service of railroads. This was of necessity, because for the first half century of missions in China there were no railroads, and only since 1900 has there been sufficient mileage to particularly affect missionary propaganda. The meagre experience already had may justify some suggestions with regard to the probable effect of adequate railway facilities upon the

Transportation  
and Mission  
Policies

strategy of missionary policy. One of the factors that must ever be kept in mind is the extent and quality of responsibility which the foreign missionary must bear in the founding and development of the Church. Even a superficial knowledge of the history of the Chinese people, the nature and strength of their life currents, their habits of thought, and quality of mind and heart, must convince one of the utter futility of effort in the establishment of the Church that does not involve native initiative, native support, and native control. Nothing is more abhorrent to the Chinese mind and life than the imposition of foreign hands. While this attitude of mind is regnant in all races, it is superlatively so in the Chinese races.

Relation to  
Democracy

Anyone who studies with open vision the history of the impact of Christianity upon the white race during the centuries must be filled with gratitude and amazement as he considers the struggle that the divine life has had in the heart of this obstinate people in remaining true to type as exemplified in the Saviour of men. While we note with humility and shame that in no age nor among any community or church has this Life been so dominant as to interpret in the flesh that vision of God the Father which the Saviour had reason to expect, yet in many ages the ideal has been true to the type and there have been raised up many witnesses to the heavenly vision. So true is this that there is no longer any question as to the essential qualities of the superior man. A standard has been established in the mind of Christendom. This standard is superior to dogma, superior to creed or constitution; it is a life, and its perfection is measured in quality and character by its approach to the life that was revealed in the Man of Galilee. The problem under consideration is, how shall the missionary co-operate with the divine mind in developing this life among the Chinese people, and how shall easier means of communication among the people be made to serve him in this task.

Railways  
and Mission  
Strategy

Ever bearing in mind that our success is measured in our ability to infuse the message into the life of the nation and that in so doing the missionary must decrease and the Chinese

prophet increase, we find in the railway an agency suited to our task. Without the railway foreign mission stations must be numbered by the thousands, with the railway the work may be better done with thousands less. The presence of railways will lead thoughtful promoters of missions to consider with increasing care the location of foreign mission stations. The coming of railways will almost certainly change the location of strategic centres, and many foreign mission stations located without reference to this more rapid means of communication will need readjustment and in some instances removal to more strategic points. The opening up of new mission stations henceforth should be undertaken only after the most careful investigation and exhaustive study. One of the dangers to be avoided is the assembling of too many missionaries in any given area. We are not here to build up foreign communities or to impose upon the native population our foreign modes of life and racial peculiarities. We are here for the express purpose of disclosing to the inhabitants of this nation that divine life, which if allowed to work in its own wonder-working way will so adjust itself to racial peculiarities, system and habits of thought and practice, as to infuse the message into personalities and communities and so lift the nation into God-consciousness. Just enough foreign missionaries, and of the right quality to accomplish this task, is that for which devout men pray and China waits.

**Summary**            Some of the points gained to the missionary propaganda, therefore, by the coming of railroads are:

1. Their contribution in securing unity of thought and life among the various Christian agencies at work in the nation.
2. Their service to the various organisms responsible for the Word in the local communities in reducing peculiarities and eccentricities to the minimum by bringing them to the test of the larger community in which essentials only may have pre-eminence.
3. Railways are necessary in order that the spirit of democracy that dominates the great Protestant churches may interpret and build the democracy of the nation.



4. The China Continuation Committee, the China Medical Board, the China Medical Missionary Association, the China Christian Educational Association, and other kindred organizations that will certainly be brought into being, are almost limited in their service by railway efficiency in the nation.

5. While diminishing by thousands the number of foreign mission stations necessary to the adequate evangelization of the nation, easy communication among the different parts of the nation enhances greatly the opportunity of the foreign missionary to do his legitimate task and at the same time allows the Chinese the freedom necessary to "filling up that which is behind of the afflictions of Christ" in the establishment of His Church in China.

## CHAPTER IV

### THE SOCIETY FOR RELIGIOUS LIBERTY

George Ch'ien Hsü

**Objectionable Article in Constitution** The question of religious liberty which was raised under the regime of President Yuan Shih-kai, was under that regime temporarily closed. It was reopened with the reopening of parliamentary government in 1916. The Conference on the Constitution took as the basis of its discussion the draft Constitution which had been drawn up under the late regime. The establishment of a state religion has been cut out of it; but Article xix, Section 2, stated that Confucianism should be made the basis of moral instruction in the national education. This article caused many to question the reality of the religious liberty guaranteed in an earlier clause. A large number of the members of Parliament (less than three hundred) vigorously supported the clause on moral instruction.

**Beginning of Organized Opposition** Organized opposition to the clause began in Peking in the autumn of 1916. The members of churches connected with the Society for the Propagation of the Gospel, the American Board, the Presbyterian and the London Missions, and of the Chinese Independent Church, in their capacity as citizens, united to present a petition to Parliament. The Roman Catholics, who had previously sent in their own petition, now joined in this general petition. Letters from Roman Catholics and other Christians all over China began to pour in to support the promoters; and the "Peking Christian Citizens' Petition" became quite a national one. It was duly presented. At the same time citizens' public meetings were held all over Peking, culminating in a large meeting in the Central Park, to which the members of Parliament were invited.



**Society to  
Safeguard  
Religious  
Liberty**

The movement for the petition was followed by the formal establishment of the Society for Religious Liberty. Peking first formed its own society, and then societies formed in other cities invited the Peking Society to act as the head office, with which they were affiliated as branch offices. Many delegates came at different times from other places and helped with the work in Peking; some men of considerable influence came and stayed for long periods. This all emphasized the really national character of this citizens' movement.

**Form of  
Organization**

The object of the Society concerns all citizens and is to secure the retention in the Constitution of guarantees of religious liberty that shall be both real and permanent. The head office of the society is in Peking. There are branches all over China. Membership is open to all citizens, men and women, of full age, regardless of their religious opinions, who approve of the objects as stated above. The head office has four committees; a general committee, a committee on canvassing, a committee on literature and a committee on finance. There is a chairman of the whole committee, and also one for each of the other committees. Provincial branches organize themselves, if they wish. In addition to the above committees: the society was divided into different sections, in order to secure greater efficiency. These were a Greek, a Roman, a Mohammedan and a Buddhist section. Each section keeps the members of its own religious body all over the country in touch with the movement. The different sections meet frequently for mutual consultation.

**Influence**

The spread of the society's influence has been very far-reaching. Many branches have been formed and are in touch with large numbers of citizens of all classes. A large number of Confucianists have approved of the work, including several who are in Parliament. Altogether over a hundred members of Parliament have joined the society, and many more have expressed their approval of its object without, however, joining. The press has helped with many newspaper articles.

**The Question  
of a State  
Religion**

There are few men in Parliament who support the establishment of a state religion, but many support the clause which makes Confucianism the basis of moral instruction in state schools; and the members of Parliament who have joined the society have met with much opposition. The latest action of the conference on the Constitution was to arrange the discussion so that the clauses on religious liberty and on moral instruction shall stand or fall together. No conclusion was reached and the subject was then referred to a committee. This action led the society to present its second petition. Members of the Reformed churches, Romans, Greeks, Buddhists and Mohammedans sent in concurrent petitions. Telegrams and letters have been coming in ever since.

**Attitude  
of the  
President**

The society clearly recognizes the distinction between the powers of the legislature and of the executive. But the danger to the peace of the Five Races of the Republic is so great that it was thought wise to put the views of the citizens before the President and the Premier. The President received the society's delegates. He declared that confucianism is not a religion and cannot be made a state religion, and he vigorously supported the principle of religious liberty. The Premier found himself too busy to receive delegates, but sent his representative to say that he supports religious liberty. Letters to the President were also sent by the Greek Church and the Mohammedans.

**Canvassing  
For Votes**

Three members of Parliament represent the society in the conference of party leaders which seeks to prepare business for the meetings of Parliament and to eliminate strife. The party in favour of a state religion is also represented in the conference, having been admitted first. The society's admission is a significant testimony to the way in which it has made itself felt as a real power. This has been the reward of much hard work. One part of that work has involved visiting most of the members of Parliament. Very few of them favour a state religion. Those who do, and all others who support the clause on Confucianism as the basis

of moral instruction, have been interviewed. Most of the members of Parliament seek to find some compromise, and many have declared their good will towards the society's efforts.

**The Present Status of the Question** Decision in regard to this question has been postponed for the present. The opponents of the society hope that its ardour will cool and give them an opportunity to pass the dangerous clause on Confucianism later. The cause of the society is still in great danger. The society is seeking to protect the principles of liberty for all citizens, and it does not know whether it will succeed. Much support and influence will still be needed before the goal is reached.\*

**Noteworthy Features** Nothing has been said in this report about the arguments used by the society in the campaign. The daily papers have already told much. It is proposed later to issue a full report in book form. Two things should, however, be added before this report of the work done by the society closes: (1) it has taught wide circles of people to consider and study the question of the nation's constitution, and (2) it has brought religious men of all schools to meet and act together. One further effect of this has been to lead wide circles of thoughtful men outside the different religious bodies, which took part in the movement, to consider the question of the importance of religion.

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\**Editor's Note.* Since the writing of this article in April, action has been taken by Parliament. On May 14th, the objectionable clause in Article XIX, making Confucianism the basis of moral instruction in public schools, was dropped, and the Article XI, changed by the addition of four characters (尊崇孔子) so that it now reads: "The people of the Republic of China shall have liberty to honour Confucius, and liberty of religious worship, which shall be unrestricted, except in accordance with law."

## CHAPTER V

### THE OPIUM AND MORPHIA TRADE IN CHINA

#### *The Menace of Morphine\**

Wu Lien-teh

#### **The End of the Opium Trade**

The year 1917 will be made historic as the one in which opium, which has been the curse of China for seventy-five years, will be officially and finally banished from the country. For in this year the ten years' agreement made between Great Britain and China regarding the importation of opium into this country, including the last two seaports of Shanghai and Canton, will come to an end, so that even in the British Settlement of Shanghai the last opium shop will be closed by the month of March. The whole nation will rejoice at this happy termination of an awful vice, which once looked as if it would exterminate our race. That the drug is scarce may be ascertained by the fact that the present price in Canton is at least Mex. \$15.00 per ounce, with a tendency to rise. Except for some smuggling from Turkestan and Russia by way of Siberia very little opium will in future find its way into China, though the Government and Customs authorities will still have to exercise the greatest vigilance in dealing with this enormously paying business by unscrupulous people.

#### **A New Menace**

If we are thankful in regard to opium, I am afraid we cannot say the same of morphine, its derivative, for up to the end of last year all statistics point to its increased importation into China. The supply of morphine comes mainly from two firms in Edinburgh and one firm in London. The following table shows the declared exports of morphine from Great Britain alone:—

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\* Paper read at the Biennial Meeting of the China Medical Missionary Association and of the National Medical Association, Canton, February, 1917.

1911—208,546 ounces, equal in weight to	5½ tons.
1912—276,572    "       "       "	7½   "
1913—406,154    "       "       "	11¼   "
1914—504,020    "       "       "	14   "

It is estimated that the exports in the years 1915 and 1916 will be at least 600,000 ounces for each year, equal to over sixteen tons.

There are some interesting points to which  
**Place of** I should like to draw your attention. The  
**Manufacture** normal importation of opium into Japan for medicinal purposes is only ten chests a year, but the importation of morphine into that country in 1911 was one and a half tons; in 1914 it had risen to twelve tons, that is, one ton a month. There is a large firm in Japan which acts as agents for the manufacturing firm in London. In 1913 alone this agent in Japan imported two and a half tons of morphine by *registered post* via Siberia. The two other British firms exported two tons by the same method, and one and three-quarter tons came from Germany, making a total of six and a quarter tons in 1913. So far it has been ascertained that neither Japan nor Germany has the necessary plant to manufacture morphine on any large scale, and the alkaloid has come mostly from the three old firms in Great Britain.

Once arrived in Japan, the morphine is  
**How the** usually made up into small packets or placed  
**Drug Comes in** in small bottles, labelled in different ways, such as: morphine, white powder, soothing stuff, dreamland elixir, etc., and exported openly or smuggled secretly into China, usually by way of Dairen, Antung and Formosa. Almost every Japanese drug dealer or peddler in Manchuria sells it in one form or another, and does so with impunity, because no Japanese can be arrested without first informing the consul. From these Japanese agents and sub-agents, the drug may be passed on to disreputable Chinese who frequent the coolie depots and inject a solution, usually very dirty, with a hypodermic syringe, which may be made with glass, metal or even bamboo. Rigorous imprisonment for two years is a common sentence for Chinese found with

morphine in their possession, but I fear that the principal culprits usually escape punishment.

**The Havoc Wrought** It is now some years since I left off working in the south, and am not conversant with conditions in the Straits, Kwangtung and Fukien. The morphine habit was first brought into China (Swatow) by returned emigrants from Singapore, and spread rapidly to parts of Fukien. But during my five years in Manchuria I have seen terrible havoc wrought upon the population by this insidious drug. More than half of our regular jailbirds show needle signs all over their bodies. Professional beggars found in the streets of Harbin, Kirin, Changchun and Tsitsihar are victims of the habit, and thousands of poor people die in the large cities during the winter months, partly from cold, but principally from inability to work on account of their morphine habits. From all sources I learn that the evil is spreading rapidly. It is, of course, worse than opium smoking, for at the cost of four or five cents a coolie can satisfy his craving and obtain immediate satisfaction.

**Profits Enormous** Enormous profits are made by the dealers in the illicit trade. Average wholesale price of morphine hydrochlorate in London is 10/5 per ounce, but the Japanese peddler sells it in China for from £4/10 to £5 per ounce. The profits made by the dealers in China in 1913 amounted to £840,000 on six and a quarter tons. Since the advent of Japanese influence into Shantung, the morphine danger has shown itself extensively in that province, and it is heartrending to see huge fellows completely wrecked by addiction to it. Unless strong action is taken by our profession, as was done by us in the case of opium, the morphine evil will assuredly spread further and render futile all our efforts in the direction of opium eradication. The usual energies of the people, and perhaps their industrial and moral stability, will be sapped, for the evil effects of morphine are displayed in the victims much quicker than those of opium. The question is, "What are we to do?"



**Agreements  
Signed at the  
Hague  
Conferences**

You may recollect that three Opium Conferences have already been held at the Hague, in 1911, 1912 and 1914. At the first a Convention was drawn up in which all the participating Powers (Germany, the United States, China, France, Great Britain, Italy, Japan, the Netherlands, Persia, Portugal, Russia and Siam) agreed to mutually help one another in restricting the evil effects of opium, cocaine and allied drugs. At the second Conference, forty-four out of the forty-six Powers of the world had agreed to affix their signatures to the Convention, and at the third Conference, the United States, the Netherlands and China deposited their ratifications so as to act upon the articles of the Convention. Although the representatives of Great Britain were instructed to declare, at the Second Conference, on behalf of their Government, their readiness to ratify the agreement, the matter has so far been delayed. In the meantime the war has put a stop to many things, but morphine continues to find its way into China.

**Two Important Articles**

Two articles in the Convention signed on January 23, 1912 deal particularly with morphine and allied alkaloids, thus:—

*Art. 9.* The Contracting Powers will enact pharmacy laws and regulations so as to limit the manufacture, sale, and use of morphine, cocaine and their respective salts to medical and legitimate uses only, unless such laws already exist. They will co-operate among themselves in order to prevent the use of these drugs for any other purpose.

*Art. 14.* The Contracting Powers will apply the laws and regulations for the manufacture, import, sale or export of morphine, cocaine and their respective salts (a) to medicinal opium; (b) to all preparations (official and non-official, including the so-called anti-opium remedies) containing more than 0.2 per cent of morphine or more than 0.1 per cent of cocaine; (c) to heroin, its salts and preparations, containing more than 0.1 per cent of heroin; (d) to every new derivative of morphine, cocaine or their respective salts, or to any alkaloid of opium which, as the result of scientific research, shall be generally recognized as giving rise to analogous abuse or producing the same injurious effects.

If these articles had been put into operation, along with the rest of the machinery provided in the Convention, a great deal would have been done towards controlling the

production and distribution of drugs of addiction throughout the world, and restricting them to use for medicinal and legitimate purposes only. As it was, the war came on, and both Great Britain and France were obliged to introduce severe laws against the illicit use of morphine and cocaine by the army and inhabitants. A late Government order announces the entire prohibition of the importation of opium into Great Britain except with the sanction of the Government. It is hoped that this will result in the limited manufacture of morphine, so that as little as possible of that alkaloid may find its way out of the country.

**How to Deal with the Evil** If proper pharmacy laws are enacted in China, the problem of morphine eradication will be really an easy matter. Unlike opium, it has never been declared as an article of commerce, and our Government has always regarded it as a prohibited drug. Once Great Britain refuses to sanction its export except directly to foreign Governments or legally qualified agencies, the question of smuggling will not be such a serious affair. The Customs laws regarding the importation of morphine and hypodermic needles into China are somewhat crude, and inflict much hardship upon qualified medical men and apothecaries. One meets with such a phrase as "qualified foreign medical practitioner," which if taken literally will exclude Chinese medical men qualified in Europe or America from importing or using this drug for the most humane purposes. Again, by existing laws a hypodermic syringe is at present regarded as an instrument solely for injecting morphine and cocaine, and a Chinese medical man is unable to obtain it for the injection of emetin, pituitrin or any of the important new drugs. As matters remain at present, the real culprits escape, whilst every difficulty is placed before *bona fide* practitioners and properly accredited apothecaries for the importation and use of these drug syringes.

### *The Opium Trade in China*

E. W. Thwing

The year 1917 is the year in which the opium trade in China is to be brought to an end. The ten year treaty with



Great Britain ends on December 31st of this year. Planting, importation and sale of opium, except for medicine, should then stop. On April 1st the last of the opium shops in Shanghai were closed by order. Laws against the sale have been in force for some time in all parts of China. Strong proclamations by the President have been recently issued, and many may think the fight is nearly over. China has indeed done wonders. In spite of the need of money, the Government at Peking refused the offer of about Mex. \$13,000,000 for the continuation of the trade for nine months. But there is yet much to be done. Victory is not yet sure. Planting has been allowed in some provinces by bad officials. There is much sale, and also smoking, even by men in government service, still to be found in China. And most serious of all, the Vice-President of China has signed an agreement to buy up the remaining stock of opium to sell for medicine! This may involve twenty million dollars of China's money for the black poison, and if the plan is carried out, it may lead to the ruin of the anti-opium campaign. Such an amount of opium cannot be used properly for medicine. Many Chinese are most strongly opposed to the plan, and urge that if China does buy this opium to get rid of the danger of these foreign stocks that the opium be all destroyed. That would be an example and would free the nation from the danger of a continued sale of this opium. This year will be a hard time to put an end to the opium trade, as many still wish to make money from China's curse. Continued vigilance, and strong fighting is still needed from the anti-opium forces.

*Resolutions Regarding the Importation of Morphine*

**The Editor**

1. Resolutions passed by the National Medical Association and the China Medical Missionary Association, Canton, February, 1917.

*WHEREAS* The National Medical Association and the China Medical Missionary Association, in joint conference assembled, have heard, with deep concern, of the enormous and rapidly increasing importation into China of morphine and

*WHEREAS* Such importation is largely surreptitious;  
*THEREFORE BE IT RESOLVED* That the National Medical Association and the China Medical Missionary Association, place on record their conviction that the uncontrolled use of this drug will do far more harm to the nation than was ever done by opium, and believe that this imminent danger can only be averted by the Chinese Government enforcing, without delay, the provisions of the Hague Opium Convention of January 23, 1912 (including adequate pharmacy laws) so as to confine the employment of morphine to legitimate medicinal uses.

It was also *RESOLVED* to send the above resolution to the British, Japanese, German, and American Medical Associations, and such other bodies as may be considered advisable.

2. Resolutions passed by the Executive Committee of the China Continuation Committee, March, 1917.

*VOTED* that whereas the increasing importation of morphine into China constitutes a serious menace to the Chinese people, the China Continuation Committee join with the National Medical Association of China and the China Medical Missionary Association in calling the attention of the Chinese government and of others interested in the welfare of China to the great danger arising from the introduction of this drug.

*VOTED* further, that the China Continuation Committee urge upon the Conference of Missionary Secretaries of Great Britain and Ireland, and upon the Foreign Missions Conference of North America, the importance of taking such action as they may deem wise in furthering opposition to this nefarious traffic.

## CHAPTER VI

### THE GEOGRAPHICAL DISTRIBUTION OF THE PROTESTANT CHRISTIAN COMMUNITY IN CHINA IN 1915

The Editor

In the CHINA MISSION YEAR BOOK for 1915 appeared an article on "The Distribution of Missionaries in China." It was an analysis of the *Directory of Protestant Missionaries* published in 1914, and gave certain information regarding the growth of the missionary body, and its distribution by societies, by denominational affiliation and by provinces, for the year 1913. It led to many requests for similar information regarding the other Christian forces in China; but it has not previously been possible to secure such information.

**Increasing  
Value of  
Statistics**

Through the decision of the China Continuation Committee to undertake an annual gathering of statistics, and the appointment of the Rev. C. L. Boynton as Statistical Secretary, we are now able for the first time to furnish provincial statistics covering the Christian community as a whole. Missionary committees in a few provinces have, for some years past, been in the habit of gathering such information, but they have done so without mutual conference and the results, while of great local interest, are of comparatively little value for purposes of comparison.

**Accuracy**

The figures used in this article and furnished to the writers of the provincial articles which follow in Part II, are based on the statistical returns sent to Mr. Boynton by the different missions and printed in the CHINA MISSION YEAR BOOK for 1916. They are, of course, subject to the limitations of those statistics. Moreover, it has not been possible, for several reasons, to make the totals by provinces agree exactly with the totals by denominations. Out-station work, for instance, even if carried on in an adjacent province, has necessarily been reported with that

of the station from which the work is supervised. For this and other reasons there is a certain percentage of error in the figures given. Although later and fuller returns from the societies are now in Mr. Boynton's hands, it has not been found possible to prepare them for use at this time, nor would it seem wise to delay this article until next year. The percentage of error is probably not very large and the general impression will, we trust, be correct.

In order to facilitate a comparison between the degree of occupation in different provinces, the information is given in tables and some of it in charts.\* The provinces are arranged according to their geographical order, and follow one another from north to south, and from east to west.

Dr. Speer, after his recent visit to the Far East in referring to the greatness of the Church's task in the mission field said:

No one could be where we have been and not be constrained to think that instead of being nearly accomplished, the task has been scarcely begun. It is the long, long work. No one can tell when it will be done. It is the magnitude and the endlessness of it that appall one and make it difficult to awaken and to keep at ruddy glow the evangelistic fervour.

Few, if any, students of missions, will disagree with him. The Church is just at the beginning of the evangelization of China. Much has already been accomplished, but the more one studies the work remaining to be done the more one is convinced that if the Church is ever to accomplish her God-given task, it will be by harbouring to the utmost her resources and by careful and united planning. The leaders of the missionary movement must study with increasing care the location of every new mission station, of every school and hospital, and of every worker. The Church's resources, while adequate to the task, if rightly used, are inadequate to allow for any avoidable mistakes, due to overlapping or to the unnecessary duplication of institutions. The time is past when any society is justified

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\*In pocket at back of this book will be found a series of charts setting forth graphically some of the data contained in these tables.

in making its plans without taking into account those of others. These figures are, therefore, given in the hope that they will throw a little additional light on the great problem of China's evangelization. Their careful study will repay all who desire to know how the Christian forces are now distributed.

**Cautions in Interpretation**      Figures alone, especially when there are no similar figures regarding the work in previous years with which they can be compared are, of course, insufficient for any complete understanding of the stage of evangelization reached. The fact that a child is four feet in height does not reveal whether it is tall or short; you must know at least one additional fact, its age. The tables given herewith will be of most value to those who bring to their study the best knowledge of the history of mission work in China, and elsewhere.

### I. Centres of Christian Work

By this is meant centres in which Christian work is regularly carried on. The information is classified in two ways, first under stations and out-stations, which show in a general way the development of missions, and second, under "organized congregations" and "other places of regular worship," which reveal the degree of organization of the Church. These two groups cover somewhat the same ground, but regard the work from two different aspects. Even so they do not adequately represent all centres of Christian influence, but every village or hamlet in which even one Christian resides, is, or should be such a centre.

It will be noted from the following table, that before 1850 the only provinces in which there were resident missionaries were Kwangtung, Kiangsu, and Fukien. Three of the northern and four of the Yangtze Valley provinces were opened in 1860-9, the western provinces in 1870-9, and the last to be opened were Honan, Kwangsi and Hunan. There are now in all 618 centres with resident missionaries. The number of such centres in different provinces varies greatly, and is due to a variety of reasons. During the last decade the process of opening new stations has proceeded steadily. This progress

has been most marked in the provinces of Shansi, Honan, Hunan and Kwangtung. Shantung reports 18 out-stations to each mission station and 26 to each centre with resident missionaries, while Kansu, with 16 centres, reports 20 stations and only 18 out-stations. The total number of centres where regular Christian worship is carried on is given here at 7078, which is about 600 more than the total number of stations and out-stations.

	<i>Year of opening to foreign residence</i>	<i>Centres with re- sident miss'ies</i>	<i>Centres oc- cupied with- in the past 10 years</i>	<i>Mission stations</i>	<i>Out- stations</i>	<i>Organized congre- gations</i>	<i>Other places of worship</i>
Manchuria.	1867	27	5	34	297	71	263
Chihli .....	1861	33	7	53	312	237	61
Shantung ..	1860	37	7	51	963	195	899
Honan .....	1884	50	18	60	269	90	156
Shansi .....	1876	48	13	53	180	127	80
Shensi .....	1876	28	3	30	98	113	11
Kiangsu ....	1843	24	5	96	263	119	276
Chekiang ..	1864	29	2	47	555	397	427
Anhwei ....	1869	22	2	33	118	90	67
Kiangsi ....	1867	44	3	54	183	170	28
Hupeh .....	1861	32	8	60	259	*169	*129
Hunan.....	1897	34	13	57	229	186	121
Fukien.....	1846	41	5	59	497	668	449
Kwangtung	1867	69	10	116	686	452	438
Kwangsi ...	1894	9	1	15	44	32	31
Kansu .....	1877	16	1	20	18	24	4
Szechwan ..	1877	51	8	71	*336	195	149
Kweichow .	1877	13	4	13	57	50	16
Yunnan....	1877	10	6	12	*155	86	2
Total.....		618	111	938	5519	3471	3607

## II. The Foreign Missionary Forces

This aspect of our subject was treated at some length in the article already referred to.† It may, therefore, be sufficient to call attention here merely to the denominational distribution of the missionaries by provinces. This can best be done in table. The denominational grouping is that

\*Incomplete.

†CHINA MISSION YEAR BOOK, 1914, Chapter VIII.

suggested at the Centenary Conference. These groups are not entirely satisfactory, for both under China Inland Mission and "Other Societies," members of several different denominations are of necessity grouped together. These two classes represent 1966 out of 5517 missionaries. The following table\* shows which churches are represented by foreign workers in each province.

<i>Provinces</i>	<i>Ang.</i>	<i>Bapt.</i>	<i>Cong.</i>	<i>Luth.</i>	<i>Meth.</i>	<i>Pres.</i>	<i>C.I.M.</i>	<i>Other</i>	<i>Total</i>
† Manchuria.....	3	..	..	47	..	108	..	12	170
† Chihli.....	29	4	104	..	69	48	16	118	388
† Shantung.....	27	147	16	2	15	129	61	56	453
Honan.....	14	19	..	119	14	70	65	19	320
Shansi.....	..	45	24	..	..	..	142	15	226
Shensi.....	..	31	..	..	..	..	81	5	17
† Kiangsu.....	97	85	18	2	104	121	63	262	752
† Chekiang.....	77	47	..	..	34	61	84	14	317
Anhwei.....	24	12	..	..	7	21	42	39	145
Kiangsi.....	7	2	..	2	22	..	121	55	209
Hupeh.....	68	..	42	112	64	15	13	38	352
Hunan.....	19	..	..	48	55	82	68	55	327
† Fukien.....	141	..	74	..	97	70	..	21	403
† Kwangtung.....	47	76	31	121	31	167	..	138	611
Kwangsi.....	7	13	..	..	6	..	..	33	59
Kansu.....	..	..	..	..	..	..	46	22	68
Szechwan.....	47	42	..	..	226	..	130	51	496
Kweichow.....	..	..	..	..	7	..	32	..	39
Yunnan.....	5	..	..	..	12	..	24	22	63
Sinkiang.....	..	..	..	..	..	..	2	..	2
<i>Total.....</i>	<i>612</i>	<i>523</i>	<i>309</i>	<i>452</i>	<i>763</i>	<i>892</i>	<i>950</i>	<i>976</i>	<i>5,517</i>

Read vertically, this table shows the relative missionary representation of each denomination in different provinces. Read horizontally, it shows the numerical strength of the missionaries of each church group within a province. It is evident that the missionaries of the Anglican group are most

\*A comparison of the figures given in these tables should be made not only column by column but by lines, if their full significance is to be appreciated.

†Coast provinces. Manchuria is for convenience referred to as a province though the Chinese speak of the Three Eastern Provinces (Kirin, Heilungkiang and Shengking).



numerous in Fukien, Kiangsu, Chekiang and Hupeh; while the Lutheran Churches are strongest in Kwangtung and in Central China (Honan, Hupeh and Hunan). Similarly, in Chihli the strongest groups are the Congregational, the Methodist and the Presbyterian, with a large number of workers classified under "Other Societies."

**Churches not Represented** The fact that a province has no workers of a given church will be interpreted differently by different missionaries. Some will rejoice that all eight of these groups are *not* to be found in each province, and others will perhaps regard it as an appeal to their denomination to start work if it is not already represented. These figures have a bearing on the question of Church union, and will be of interest to those who are looking to the formation of strong national churches, following in the main the denominational lines of the West, and to others who hope rather for a new grouping of the churches, such as has taken place in South India. In studying the totals in each province, to reach any judgment as to their relative needs for more missionaries, these factors need to be kept in mind: the area and population of the province, the facilities for travel, the degree of development of the Christian community, and the extent of the educational work of the mission, especially in its higher branches, etc. Certain deductions should be made, as in the case of Kiangsu, in which over one hundred and twenty-five missionaries resident in Shanghai (including wives) are engaged in general work, with little or no direct responsibility for local work in the province. This province also has a large number of mission higher educational institutions than any other. Some of these institutions are serving a broad constituency, and draw their students from a number of provinces. Even so, after all allowances have been made, one cannot but be impressed with the disproportionately small missionary representation in some of the provinces.

### III. Chinese Christian Workers

The denominational statistics on which these are based give 20,460 as the total number of Chinese in the employ



of the churches and missions. Of this total only a small fraction are supported by the Chinese Church. It has been possible to classify by provinces a total of 19,057 Christian workers, leaving 1,403, or about 7%, unaccounted for. These figures, therefore, should give an approximately correct impression of the distribution of the Chinese staff.

1. Ordained Clergy			4. Teachers, Men			7. Medical Assistants			
2. Unordained Evangelistic Men			5. Teachers, Women			8. Nurses, Men and Women			
3. Bible Women			6. Physicians			9. Total Chinese Staff			
Provinces	1	2	3	4	5	6	7	8	9
†Manchuria ..	18	382	99	*217	*106	3	61	40	926
†Chihli.....	48	604	95	332	147	12	26	12	1,278
†Shantung ...	70	566	234	817	241	11	21	20	2,002
Honan .....	9	352	110	184	53	2	32	13	724
Shansi .....	1	215	64	179	59	..	17	12	625
Shensi .....	2	193	42	60	17	3	5	5	334
†Kiangsu.....	78	611	200	*287	*201	15	54	108	1,646
†Chekiang....	109	789	165	393	160	12	*20	*28	1,696
Anhui .....	17	127	39	145	50	7	13	27	400
Kiangsi .....	20	183	81	160	51	2	6	45	544
Hupeh .....	17	387	85	338	109	5	31	97	1,018
Hunan.....	4	356	63	284	56	9	7	75	837
†Fukien.....	214	714	490	833	605	16	72	138	3,077
†Kwangtung..	81	737	370	593	305	18	52	52	2,194
Kwangsi ....	5	81	30	20	25	1	1	1	164
Kansu .....	..	46	13	13	3	1	4	2	78
Szechwan ...	17	*392	*86	*416	*49	1	16	42	1,206
Kweichow....	..	63	8	36	..	..	..	..	107
Yunnan.....	..	120	5	*51	*4	..	1	2	183
Totals ....	710	6,918	2,279	5,358	2,241	118	439	719	19,057
		9907		7955		1304			

Chinese  
Clergy

Figures given a year ago show that the number of Chinese ordained men has a little more than doubled in the last ten years. The number is utterly inadequate to meet the present needs of the Church in most parts of China. The very large proportion of the Chinese clergy located in the coast provinces,

\*Not including some members of staff whose sex is not indicated, but who are included in second line of totals.

will be noted. Of the 710 ordained clergy reported 618, or 87%, are in these seven provinces, and only 92 in the other twelve. Nearly one-third of the total number are in Fukien, and Chekiang, which has only one-half as many as Fukien, still has more than all of the twelve inland provinces together. These figures are not quite complete, the total number of pastors being 745.

**Other Evangelistic Workers** In addition to the ordained clergy, 6918 other men and 2279 women are reported as in evangelistic work. The latter form 23% of the total evangelistic staff (including the ordained clergy), Fukien and Kwangtung being relatively best supplied. Here the seven coast provinces stand out with 4,403 men and 1,653 women workers, or 63% of the men and 72% of the women, although they have only about 40% of the population. Fukien alone has double the number of Bible women that are to be found in the provinces of Shansi, Shensi, Kansu, Szechwan, Yunnan, Kweichow and Kwangsi together, and has 24% less communicants.

**Teaching Staff** On the basis of the Chinese teaching staff, missionary education is most advanced in Fukien, Shantung, and Kwangtung, and most backward in the northwest and southwest. Education for girls has progressed most rapidly in Fukien, Kwangtung and Shantung, and more than one-half of the Chinese women teachers are in these three provinces. Taking the country as a whole, 27% of the teaching staff in mission schools are women. In Fukien, the proportion of women teachers is the highest, namely 42%; in Shantung, although an old field, it is still only 23%, and in Szechwan, where the education of boys is relatively well advanced that for girls appears to be still very backward.

**Medical Staff** The Chinese physicians also are congregated along the coast, a very small number of them being inland. The recent strengthening of medical education in China will, no doubt, soon considerably increase the number of students who will choose a medical career. Nursing as a profession is becoming popular both for men and for women, as the figures show.

Taking the totals for the employed staff, we find that 53% are in evangelistic, 40% in educational and 7% in medical work. The lines between evangelistic and educational workers are not, however, sharply drawn. Many evangelists have some responsibility in connection with elementary education, and the teachers do a considerable amount of evangelistic work.

**Total  
Workers by  
Provinces**

One is again impressed with the fact that a large proportion of the employed staff of workers (67%) is in the coast provinces, and with the extreme paucity of workers in the northwest and southwest. However strong the arguments for concentration may be, and however great the need of workers to care for the Christian communities in the eastern provinces and to supply the staffs of the larger institutions, there can be no doubt that these provinces are relatively much better supplied with workers than those in central and western China.

**Proportion  
of Chinese  
to Missionary  
Staff**

A comparison of the last columns of the two tables on pages 49 and 51 shows the proportion of Chinese employed workers to each missionary. In Fukien the number is as high as seven Chinese to each foreign worker (including wives), in Manchuria and Chekiang it is five, and in most of the provinces it is about three.

#### IV. The Christian Community

**Communicant  
Members**

The figures on page 54 give a communicant membership of 260,666, whereas the figures by societies amount to 268,652, leaving about 3% which could not be classified provincially. In addition there are 60,009 baptized non-communicants, children or inquirers who have not yet been admitted to Holy Communion, and 179,300 enrolled enquirers, making a total Christian constituency of just over half a million. The table shows Kwangtung greatly in the lead in communicant members, with nearly 20% of all. Naturally the largest Christian communities are found along the coast, where the work is oldest. The seven eastern provinces are reported as having 188,986 communicants, or 72½%

of the entire number. Hupeh is the only interior province with over 10,000 communicants. Kweichow and Yunnan show relatively large numbers due to work amongst the tribes.

	1. <i>Population in Millions</i>	2. <i>Ordained Clergy</i>	3. <i>Communicants</i>	4. <i>Baptized Non-Communicants</i>	5. <i>Others under Christian Instruction</i>	6. <i>Total Christian Constituency</i>	7. <i>Sunday School Scholars</i>
<i>Provinces</i>	1	2	3	4	5	6	7
† Manchuria .	14.9	18	20,236	6,296	5,188	31,916	3,541
† Chihli . . . .	32.5	48	17,818	2,212	10,231	33,583	12,092
† Shantung ..	29.6	70	32,129	1,250	9,581	43,068	17,950
Honan . . . .	25.6	9	8,074	475	7,174	15,666	3,067
Shansi . . . .	9.5	1	6,353	..	8,480	14,925	2,860
Shensi . . . .	8.8	2	3,825	..	4,958	8,843	1,135
† Kiangsu . . .	17.0	78	14,113	2,544	13,076	33,462	21,776
† Chekiang . .	17.0	109	24,228	3,346	20,909	48,536	13,734
Anhwei . . . .	17.3	17	3,835	908	4,050	8,693	5,014
Kiangsi . . . .	14.5	20	4,785	791	4,191	9,767	4,012
Hupeh . . . .	24.9	17	10,809	5,873	5,352	22,523	5,724
Hunan . . . .	23.6	4	6,978	782	4,229	12,291	5,574
† Fukien . . . .	13.1	214	29,917	26,864	40,763	100,255	27,172
† Kwangtung .	27.7	81	50,545	7,157	4,866	64,982	17,770
Kwangsi . . .	6.5	5	3,568	37	251	3,856	1,333
Kansu . . . .	5.0	..	761	..	577	1,338	652
Szechwan . . .	66.1*	17	8,947	1,463	9,779	20,716	13,242
Kweichow . .	11.3	..	6,330	..	831	7,161	20
Yunnan . . .	8.5	..	7,413	11	22,077	29,597	4,859
<i>Total . . . .</i>	..	710	260,666	60,009	179,300	511,142	161,527

**Other Members**      The policies of churches in enrolling inquirers and in regard to a period of probation between the baptism of adults and their admission to the Lord's table vary considerably. Fukien shows a much larger proportion of "Baptized non-communicants" and also of "Others under Christian Instruction" than any other province, except Yunnan, which reports three times as many inquirers as Christians.

\*The Minchengpu figure for this province is 23,000,000; the Census of 1885 gives 71,000,000; the Customs estimate for 1910 is 78,711,000; the figure adopted is that arrived at by the West China Advisory Board and used as the basis of mission estimates.

**Proportion of  
Christians in  
the Employ  
of Missions**

The denominational statistics for 1915 show 20,460 as the total number of workers employed in connection with the evangelistic, educational and medical work of the missions.

Of this number 726 were stated to be non-Christian teachers, leaving a total of 19,734 Christians in the pay of the missions or the Church (not including servants and those employed in other capacities). As these are probably communicant Christians it appears that one out of every fourteen Christians is in the employ of the missions or of the Church.

**Membership  
of Average  
Church**

A comparison of the figures of this table with the next to the last column of the table of page 48 gives an idea of the number of communicant Christians to each organized church and to each place of regular worship. 3,471 "organized congregations" are reported. This would allow an average of 75 communicants to each organized church, or a total Christian constituency of about double that number. Worship is regularly held in approximately 7,100 different meeting places. The actual number of different cities, towns and villages in which work is carried on is not known, but lies probably between 5,500-6,000 (618 centres with resident missionaries, 5919 out-stations). One aspect of the question as to how far short the Church is of making adequate provision for Chinese pastoral oversight will be gathered by comparing the number of pastors in each province with the total number of organized churches, or of places of worship. Even Fukien, which is far better provided with Chinese clergy than any other province, has only 214 to work for 688 organized congregations, and 1,117 groups of Christians who meet regularly each Sunday for worship, and Kwangtung, the first province in which Christian work was begun, has 50,545 Christians and 452 organized churches, together with other places of regular worship, and reports only 81 ordained pastors.

**Use of the  
Sunday School**

The degree to which the different societies are making use of the Sunday school as a means of educating the Christian constituency by the "Bible Class" method is shown by comparing the

last column with others.\* The growth of the China Sunday School Union and of the Young Women's and Young Men's Christian Associations has been very rapid in recent years, and the Forward Evangelistic Movement is urging the larger use of the "Bible Class" method in order to arouse a deeper missionary spirit in the Christians. That the method is gaining ground is evident. Kiangsu, Anhwei and Szechwan are, however, the only provinces that show a larger Sunday school enrollment than their communicant membership. Others approximate to it, but in a number of provinces, if our information is correct, the only regular provision for the religious instruction of the church members and enquirers is the preaching services and prayer meetings, with occasional station classes. The statistics taken alone do not prove this.

<i>Provinces</i>	<i>Ang.</i>	<i>Bapt.</i>	<i>Cong.</i>	<i>Luth.</i>	<i>Meth.</i>	<i>Prca.</i>	<i>C.I.M.</i>	<i>Other</i>
†Manchuria.	..	..	..	764	..	19,472	..	..
†Chihli.....	615	..	6,488	..	8,882	1,438	337	58
†Shantung..	848	13,223	1,662	67	1,459	14,549	135	186
Honan.....	89	..	..	2,070	123	2,384	3,072	336
Shansi.....	..	711	862	..	..	..	4,780	..
Shensi.....	..	1,612	..	..	..	..	2,213	..
†Kiangsu....	2,410	2,626	630	..	3,860	2,443	691	1,453
†Chekiang...	2,446	1,751	..	..	7,261	3,555	8,835	380
Anhwei....	529	430	..	..	563	391	1,003	919
Kiangsi....	130	166	..	232	544	..	3,713	..
Hupeh.....	1,651	..	2,354	3,943	2,041	524	239	57
Hunan.....	199	..	..	2,452	1,504	1,393	906	524
†Fukien.....	5,167	..	4,347	..	15,455	4,738	..	210
†Kwangtung	1,252	8,643	5,172	15,933	1,976	16,120	..	1,449
Kwangsi...	90	2,033	..	..	215	..	..	1,230
Kansu.....	..	..	..	..	..	..	440	321
Szechwan...	551	1,054	..	..	3,477	..	3,519	346
Kweichow..	..	..	..	..	..	..	6,330	..
Yunnan....	..	..	..	..	5,829	..	1,457	127
(Sinkiang)..	..	..	..	..	..	..	2	..
<i>Totals.....</i>	<i>15,977</i>	<i>32,249</i>	<i>21,515</i>	<i>25,461</i>	<i>53,189</i>	<i>67,007</i>	<i>37,672</i>	<i>7,596</i>

\* On the statistical blanks under "Sunday School," missions are asked to report only schools with definite organization, with a class system and with regular courses of study. Report separately other Sunday Bible teaching work.



**Denominational Distribution of Communicants by Provinces** In the above table the communicant membership of the Protestant churches of China is given by provinces. Reading down the column reveals where each denomination has its largest membership, and reading across shows which denominations are strongest in each province.

Under "Other Societies," only 7,596 Christians are reported, so that although these societies have 14% of the missionary body, they have only 3% of communicant Christians. This is partly due to the fact that a considerable number of the missionaries reported under this head are members of such societies as the Young Women's and Young Men's Christian Associations, Educational Missions, Literature and Bible Societies, etc., and that the other missions which organize churches have mostly arrived in China in recent years. Some of them are opposed on principle to issuing any statistics. The total reported is therefore somewhat too small. It will be noted that the Presbyterian churches lead with 67,007 communicants, and that they are followed in order by the Methodist, China Inland Mission, Baptists, Lutherans, Congregationalist and Anglicans.

**Where Each Denomination is Strongest** Reading down the page, it will be seen that the Anglicans have their largest membership in Fukien, Chekiang and Kiangsu; the Baptists in Shantung and Kwangtung; the Congregationalists in Chihli, Kwangtung and Fukien; the Lutherans in Kwangtung, Hupeh and Hunan; the Methodists in Fukien, Chihli, Chekiang and Yunnan; the Presbyterians in Manchuria, Kwangtung and Shantung; the China Inland Mission in Chekiang, Kweichow, Shansi, Kwangsi and Szechwan. The China Inland Mission leads other church groups by reporting the largest number of communicants in Honan, Shansi, Shensi, Anhwei, Chekiang, Kiangsi, Szechwan, Kweichow and Kansu; the Presbyterians in Manchuria, Shantung and Kwangtung; the Methodists in Chihli, Kiangsu, Fukien and Yunnan; the Lutherans in Hupeh and Hunan, and the Baptists in Kwangsi.

A fuller analysis of the Sunday School enrollment referred to above is given in the following table. It shows which churches are making the largest use of the Sunday school, and by comparison with the preceding table, how far each church is making use of this method of imparting to its constituency a knowledge of the Bible.

<i>Provinces</i>	<i>Ang.</i>	<i>Bapt.</i>	<i>Cong.</i>	<i>Luth.</i>	<i>Meth.</i>	<i>Pres.</i>	<i>C.I.M.</i>	<i>Other</i>
† Manchuria	..	..	..	400	..	2,962	..	179
† Chihli . . .	50	..	2,927	..	5,505	1,556	..	2,054
† Shantung .	..	6,975	330	..	1,991	8,213	157	284
Honan . . .	130	..	..	637	205	1,080	545	470
Shansi . . .	..	592	710	..	..	..	1,468	90
Shensi . . .	..	320	..	..	..	..	815	..
† Kiangsu . .	3,537	3,532	441	..	6,800	2,747	276	4,443
† Chekiang .	52	3,248	..	..	3,746	4,181	2,207	300
Anhwei . . .	1,139	425	..	..	443	1,576	302	1,129
Kiangsi . . .	235	114	..	..	2,745	..	918	..
Hupei . . .	1,809	..	1,044	1,727	312	240	..	592
Hunan . . .	555	..	..	165	1,101	2,321	400	1,037
† Fukien . . .	..	..	3,464	..	21,755	100	..	1,853
† Kwangtung	1,062	5,964	1,386	165	305	6,458	..	2,430
Kwangsi . .	75	658	..	..	..	..	..	600
Kansu . . .	..	..	..	..	..	..	312	340
Szechwan .	209	1,765	..	..	9,653	..	647	978
Kweichow .	..	..	..	..	..	..	20	..
Yunnan . .	..	..	..	..	4,800	..	33	26
<i>Total . . . . .</i>	<i>8,853</i>	<i>23,593</i>	<i>10,302</i>	<i>3,089</i>	<i>59,361</i>	<i>31,434</i>	<i>18,100</i>	<i>16,795</i>

The Methodists report the largest enrollment, 59,361. At their quadrennial meeting in 1915, they made it a definite part of their programme to triple the enrollment in their Sunday schools in China during the next quadrennium. They report 21,755 in Sunday Schools in Fukien alone. "Other Societies" show 16,795 Sunday school scholars as against 7,595 Christians. The Young Men's Christian Association classes account for a large part of these. In general it would appear that the Methodists, Presbyterians, Baptists and Congregationalists are making



largest use of this method of religious instruction. The denominational figures underlying these statistics reveal further that the Americans use the Sunday school more largely than do the British and Continental missions.

### V. The Educational Work

1. <i>Provinces</i>										
2. <i>Foreign Men giving major part of time to educational work</i>										
3. <i>Foreign Women giving major part of time to educational work</i>										
4. <i>Chinese Teachers, Men</i>										
	1	2	3	4	5	6	7	8	9	10
† Manchur.	10	15	217	106	15	2,861	2,595	404	5,860	
† Chihli . .	44	44	332	147	236	5,539	2,396	1,233	9,168	
† Shantung	27	40	817	241	287	*13,550	691	2,003	16,244	
Honan . .	12	14	184	53	30	3,308	395	174	3,877	
Shansi . .	4	8	179	59	115	2,994	612	104	3,710	
Shensi . .	1	2	60	17	..	946	79	..	1,025	
† Kiangsu .	56	93	287	201	265	8,188	1,017	3,179	12,384	
† Chekiang	18	29	393	160	43	6,651	1,455	1,058	9,160	
Anhui . .	10	11	145	50	20	2,774	661	165	3,600	
Kiangsi . .	5	12	160	51	84	2,544	524	154	3,222	
Hupei . .	38	29	338	109	164	5,858	717	601	7,176	
Hunan . .	31	36	284	56	7	3,977	1,076	465	5,518	
† Fukien . .	47	118	833	605	833	20,872	3,557	972	25,401	
† K' tung . .	59	..	593	305	360	13,783	2,401	1,062	17,246	
Kwangsi .	2	4	20	25	73	335	100	52	487	
Kansu . .	..	..	13	3	..	258	45	..	303	
Szechwan	59	29	416	49	85	11,991	1,075	493	13,559	
Kweichow	..	..	36	..	..	705	120	..	825	
Yunnan .	1	1	51	4	21	1,807	155	181	2,143	
Total . .	424	563	5,358	2,241	2,638	108,941	19,671	12,300	140,912	
	†7,955					†128,612				

Scholars in  
Mission  
Schools

In this table are classified by provinces 140,912 out of a total of 151,490 reported in mission schools of lower and higher primary and middle school grades. The figures for the higher primary and middle schools are not reliable throughout as some societies still fail to distinguish in their

\* Includes many higher elementary pupils.

† Including some whose sex was not reported.

returns how the students in a school covering more than a four years' course are graded. It will be seen that here again the largest work is in the coast provinces. Szechwan leads the central and western provinces in the number of scholars. The other western provinces are far behind the central ones in the number of their students.

The statistical sheets under the heading of teaching staff call for "only those teachers giving the *greater part* of their time to educational work." The very large number of missionary woman teachers reported under Fukien would appear to be due to a failure of the Methodist mission to report correctly, and the number is probably somewhat too large. At the same time it is clear that female education in the province is well advanced. The figures here given do not represent all of the missionaries doing educational work, but only those whose lives are given to this form of work. They represent approximately 30% of the total number, excluding wives.

The following figures show the students reported in other schools. In the case of the arts, the theological and the medical colleges, the larger number of students is in each case studying in the union rather than in the denominational institutions. It is worthy of note that the proportion is largest in the case of the theological schools.

Scholars in industrial schools .. ..	1144
,, in normal and training schools .. ..	3219
,, in denominational colleges .. ..	659
,, in union colleges .. ..	781
,, in denominational theological schools ..	167
,, in union theological schools .. ..	453
,, in denominational medical schools ..	305
,, in union medical schools .. ..	380
<i>Totals</i> .. ..	7108

## VI. The Medical Work

**The Staff** There were reported on the general statistical sheets 330 mission hospitals served by 383 missionary and 118 Chinese physicians. Of the missionary physicians, 106 are women. The ideal held up by the China

Medical Missionary Association during the past few years, was two physicians and one trained nurse per hospital. One should deduct, in estimating the working staff, from one-sixth to one-seventh of the number as on furlough.

1. <i>Provinces</i>						6. <i>Chinese Nurses; Men &amp; Women</i>				
2. <i>Foreign Physicians; Men &amp; Women</i>						7. <i>Hospital Buildings</i>				
3. <i>Foreign Nurses</i>						8. <i>Beds</i>				
4. <i>Chinese Physicians</i>						9. <i>In-patients</i>				
5. <i>Chinese Medical Assistants</i>						10. <i>Total Treatments</i>				
1	2	3	4	5	6	7	8	9	10	
Manchuria	31	2	3	61	40	16	656	3,338	185,476	
Chihli....	28	5	12	26	12	18	449	5,607	295,401	
Shantung..	25	8	11	21	20	23	561	4,242	200,443	
Honan....	15	13	2	32	13	13	523	5,772	133,741	
Shansi....	7	3	..	17	12	9	256	1,614	44,933	
Shensi....	5	2	3	5	5	2	70	462	36,741	
Kiangsu...	34	18	15	54	108	23	1,314	12,389	484,687	
Chekiang..	18	10	12	20	28	12	774	9,650	192,285	
Anhui...	6	5	7	13	27	5	163	3,374	82,000	
Kiangsi...	4	..	2	6	45	5	201	555	54,092	
Hupei....	21	13	5	31	97	18	723	7,469	174,746	
Hunan....	27	11	9	7	70	14	626	4,782	111,649	
Fukien....	42	22	16	72	138	41	2,208	19,859	431,372	
Kwangtung	43	9	18	52	52	30	1,816	9,940	272,568	
Kwangsi...	7	2	1	1	1	4	63	784	24,053	
Kansu....	1	1	1	4	2	..	60	419	9,962	
Szechwan..	40	13	1	16	42	18	394	6,072	215,484	
Kweichow..	1	..	..	..	..	..	..	..	3,600	
Yunnan...	3	1	..	1	2	1	20	52	23,351	
Totals...	358	138	118	439	719	252	10,877	96,380	2,976,584	
1334										

In addition to their hospital work, these medical missionaries, with the assistance of 118 Chinese physicians and a corps of foreign and Chinese nurses, have been conducting some 23 denominational medical schools or classes, and six Union Medical Colleges. Ever since 1912 the China Medical Missionary Association has been insisting that a medical school, to be efficiently run, should have as a minimum staff fifteen full-time teachers, all but a very few

of whom, in each institution, must of necessity be physicians. It is not surprising to learn, therefore, what difficulties existing medical schools are having in securing adequate teaching staffs, nor to hear that not a few of the hospitals have had to be closed. The number thus closed is disproportionately great at the present time, because of the physicians who have volunteered for war service. The medical work, like most other missionary work, shows that inadequate provision is made for breakdown in health and furloughs of those in charge.

**Hospitals** Of the 330 hospitals the table shows the provincial location of 318. Kweichow is still without even one hospital, and Yunnan has only one. It is true of the medical, as well as of the evangelistic and educational work, that it is best developed along the coast. The seven coast provinces have nearly 70% of the total number of hospitals. The average number of the beds per hospital is slightly over 30.

**In-patients** The number of in-patients per bed, per year, is between nine and ten, showing that if the hospitals keep full, an average length each patient spends in the hospital is a little over a month. Many hospitals are not full at the China New Year season and in the summer. The utter inadequacy of facilities for caring for any large number of patients (in some of the provinces) is clearly brought out by these figures. Why should Kiangsu, for instance, make provision to care for 1413 in-patients at a time, while Szechwan, with a population between three and four times as great, can receive only 394? The number of Chinese physicians trained in foreign medicine who are in private practice, is certainly much greater in Kiangsu and some of the other coast provinces. In the past, a missionary society might well provide hospitals at convenient centres if funds allowed, without questioning very greatly what conditions exist in other parts of China. Today, with fuller knowledge of the existing situation, policies need to be revised, and the societies must face together the question as to what really constitutes the medical missionary responsibility of the Christians of the West who still largely support these hospitals to the people of China.

## PART II

### A DECADE OF PROGRESS IN CHINA

The articles in Part II record many of the more important events in China since 1907, and describe the present missionary outlook in each province. The writers were all requested to report on the same facts in order to make possible comparisons between the provinces. Where the same general statement is repeated in different articles, it is therefore probable that the whole Christian Church is feeling the effect of certain forces arising both from without and from within its membership.

## CHAPTER VII

### INTRODUCTORY STATEMENT

#### The Editor

#### Influence of Political Changes

The change in the attitude of the better educated classes towards Christianity is the most noticeable, and in many ways the most important development of the decade. The change is due to a variety of causes, among which may be mentioned the settlement reached after the Boxer uprising, the decree in 1905 abolishing the old system of education, and the promise made by the Manchus in 1908 to grant the country constitutional government. It is due most of all to the overthrow of the Manchus and the establishment of the Republic. This latter movement was widely supported by Christians throughout China, and brought many of them into positions of influence. It is said that in 1912, in Kwangtung, sixty-five per cent of the provincial officials were closely connected with the Church, and today in both the National and Provincial Assemblies and in many of the Yamens of the higher officials, Christian men are found.

#### Famine, Pestilence and Civil War

Missionaries and Chinese Christians took a prominent part in relief work in connection with the three serious famines in the northern part of Kiangsu and Anhwei between 1907 and 1912, and in famines in other parts of the country that were less severe. They assisted also at the time of serious

floods in Kwangtung, Chekiang and Hunan. The work done on these occasions, and in the fight to check the spread of pneumonic plague in Manchuria, was beyond praise, and this and the assistance given by medical missionaries to the National Red Cross Association (organized in 1912) have done much to identify the missionary body more closely with the community.

**Moral Appeal of Christianity** No nation deserves larger credit for its vigorous dealing with a great national evil than China. The year 1917 will be remembered in her history as the one which witnessed the end of the opium trade. The fact that the Government has succeeded in ending this degrading traffic has brought new moral vigour to thousands, if not hundreds of thousands, of the Chinese people. It is, however, becoming clear to them that the change to a republican form of government, and that edicts passed by Parliament, cannot, of themselves, secure permanent moral reforms, but that such reforms must be based upon the enlightened consciences and strong wills of the people. During 1916 more than fourteen tons of morphine—enough, we are told, for one thousand million doses—were imported into China from Europe by way of Japan, and a new vice is fastening itself upon large numbers of victims. Dishonesty and bribery have not ceased to be common with officials, even under the Republic, and many of China's most thoughtful men are beginning to question whether it may not be true that only Christianity is able to supply the moral strength which the nation needs if she is to take her rightful place in the world.

**Railroads, Postal and Telegraph Systems** A further element in the environment of the missions, without which the present situation cannot be fully understood, is the improvement that has been made in the means of communication. The railroads opened to traffic during the decade are already influencing mission work in many ways, binding closer together the stations of individual societies, making larger concentration in higher educational work possible, and linking together in other ways missions and churches of different societies.



They make possible the saving of an immense amount of time formerly spent in travel and, through the rapid expansion of the postal system\* to all parts of the country, are opening new avenues of approach to large numbers of people as yet unreached.

**New  
Missionary  
Societies** During the past ten years, twenty-seven new societies have started work in China. Stations have been opened by them as follows: six in Honan; five in Chihli; four in Kwangtung; three each in Kiangsu and Hupeh; two each in Hunan and Kwangsi, and one each in Anhwei, Szechwan and Kweichow. Among the number are seven Lutheran societies, the Canadian Church Mission, several other denominational missions, three women's boards, the Boat Mission (Canton), the Institution for the Chinese Blind (Shanghai), and the Salvation Army.

**Societies  
Largely  
Increasing  
Foreign Staff** During this same period the Young Men's Christian Association and the Canadian Methodist Mission have each increased their foreign staff five-fold. The United Methodist Mission has had a three-fold increase, and the Methodist Episcopal Mission, South, the Presbyterian Church of Canada, the Southern Presbyterian Mission and the Protestant Episcopal Mission each report that their numbers have doubled. The Baptist Missionary Society has also had a large increase.

**Growth of the  
Missionary  
Body** According to the figures reported at the Centenary Missionary Conference, there were 3445 Protestant missionaries in China in 1905.

In 1915 the number was 5338, giving an increase of 1893, or 55% in the ten years. During the same period the number of mission stations increased from 632 to 764, or only 21% per cent, showing that a large proportion of the increase in staff went to strengthen stations previously opened.

**New Mission  
Stations** The actual number of cities or towns with resident missionaries in 1915 was 602. Of this number 66 were opened to missionary

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\*There were in 1906 2,000 postal agencies and 8,511 in 1916.



residents between 1910 and 1916. A series of charts has been prepared, showing how the occupation of the country by those mission stations has proceeded since 1860.\*

**New Out-Stations** Comparing the number of out-stations in 1915 with those in 1905, one finds that there has been a net gain of 723, over a total in 1905 of 5828. This increase of only 14% seems small as compared with the increase in the missionary body.

**Distribution of Missionaries** The occupation of the country by missionaries is very uneven, and probably no section can be regarded as adequately occupied. It will be one of the chief tasks of the coming decade to study the whole question as to what constitutes "adequate occupation" at the different stages of the Church's development, and to endeavour, by united action on the part of the Christian forces, to make plans for the more adequate occupation of the whole country.

**Growth of the Christian Community** During the period under review, the baptized Christian community increased from 178,926 to 330,926, or 85%. The increase in the membership of the Church has not been at all uniform. The Canadian Methodist Church shows for the period a five-fold increase in its communicant membership, and the United Methodist Mission a four-fold increase. The Protestant Episcopal and the Methodist Episcopal (North) Missions each report that their membership is more than three times as large as it was ten years ago, and the Society for the Propagation of the Gospel, the Presbyterian Church of Ireland, the American Presbyterian Mission, (North) and the China Inland Mission have each doubled their membership in the period. Three of the societies studied showed a falling off in members, in one case 33%. Losses in connection with the work of certain missions is explained by the migratory character of the people, and in other cases by the large amount of emigration. Such losses however, may well prove the means of extending the influence of Christianity to other parts of China and to other lands. One church reports in 1905 a total baptized

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\*See charts in pocket at back of book.

membership of 11,255 and 4,806 communicants, and in 1916 only 11,100 baptized and 4,857 communicant members, although during the eleven intervening years 4,843 persons were admitted to full communion.

**Christian Solidarity** The recent contest in which different religious parties, Roman Catholic and Greek Christians, Buddhists and Mohanmedans, joined with the Protestant Christians to safeguard the religious liberty of the people, did much to give the Christians a sense of solidarity. Christians have become increasingly conscious during recent years of the essential unity that exists between them as they face their non-Christian neighbours, and this is one of the characteristic developments of the period we are considering. Other influences which have contributed to it are the conferences of 1913, the meetings of the China Continuation Committee, of the Federation Councils and other provincial gatherings, pastors' and students' conferences.

**Relation with Missionaries** The Conferences in 1913 were the first to recognize the right of the Chinese to sit in mission gatherings and to discuss *mission*, as distinct from *Church* questions. The high qualities of leadership displayed by the Chinese delegates did much to clear the air of misunderstandings which had arisen, and to bind the missionaries and the Chinese leaders more closely together. The names of some of these men are known throughout China, and their influence is far-reaching. Their number is increasing, and is the best answer to those who question the wisdom of missionary organizations devoting so much attention to higher education.

**Spiritual Life of the Church** Regarding the Church in Manchuria, Rev. A. Weir writes that "to the great mass of church members, the spiritual content of their new faith is largely negative—not to worship idols nor follow idolatrous customs, nor to fall into gross sins—and the benefits hoped for are outward peace and prosperity." To a greater or less extent this is true of all parts of China. It is encouraging, therefore, that a more vigorous religious life is showing itself in a new missionary zeal, in a recognition of the obligation

to serve, as well as to preach to their fellowmen, and in a willingness to assume larger financial responsibility for church work. The observance this year of the Week of Evangelism was a blessing to many in these respects.

**Religious Education** No one knows how large is the proportion of Chinese Christians who cannot read even the less difficult portions of the New Testament.

It must be large, and the situation created by the illiteracy of church members needs to be dealt with promptly and energetically.\* This cannot be adequately done by confining the religious instruction, as appears to be common in some missions, to preaching from the pulpit and occasional classes, meeting for brief periods each year.

Other methods are needed and both the China Sunday School Union and the Young Men's Christian Associations are proving convincingly the great value of the study of the Bible in groups which follow regular courses of study.

**Educational Expansion** In 1905 there were in Protestant mission schools a total of 57,683 pupils, of whom 42,046, or 74% were in the lower primary grades. In 1915, in schools of all grades, 169,797 pupils, or nearly three times as many, were studying. Of this number 122,838 were in the lower primary grade (including 2,039 in orphanages). The proportion of those progressing beyond the primary grades has not materially increased, (28% to-day as against 26% ten years ago,) but the expansion in the higher grades has been as great as in the lower.

**Development of Higher Education** It has proved comparatively easy to provide for the expansion in the lower grades, staffed as they are, for the most part, by graduates of the higher primary or middle schools, and with but meagre equipment; but the development of the higher departments has made heavy demands upon the resources of the societies both in men and in money. These years have seen the founding of union universities, the

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\*Many missionaries are convinced that some system of simplified writing of the Mandarin is essential if the present unsatisfactory conditions are to be overcome.

organization of normal schools, and theological and medical colleges. Most of the older societies are thoroughly committed to the plan of throwing a large part of the energy of their foreign staffs into the training of Chinese youth, and are fully convinced that the results justify them in so doing.

**Evangelistic  
Work**

Not a little progress in direct evangelism has been made during the decade. The work of Rev. Jonathan Goforth, Rev. Ding Li-mei, Dr. C. Y. Cheng, Dr. John R. Mott, Dr. G. Sherwood Eddy, Mr. C. T. Wang, Miss Jessie Gregg, and many others, both Chinese and foreigners, is bearing fruit. The large evangelistic meetings in 1913 and 1915 revealed to the missionary and Chinese leaders wide-open doors of approach to the students and gentry, and gave Christianity a standing in the eyes of these classes which it did not previously enjoy. The Church was not prepared to reap the full benefit from those meetings and the effort to prepare in a few months large numbers of Bible class leaders was but partially successful. Nevertheless, the results amply justified these campaigns. They helped give Christianity the new standing in the community which it now enjoys. They contributed largely to the new vitality in evangelistic work, which is becoming evident. The city, which as a field for direct, united, aggressive evangelism, has been so largely neglected, is beginning at last to receive the attention it deserves. Several cities have organized institutional churches. A number have wide-awake union evangelistic committees. In others, street chapels are being made more attractive, and illustrated lectures and carefully prepared addresses are taking the place of the older forms of meetings. New ideas are showing themselves in the country fields also. The Week of Evangelism was widely observed, and many a Christian has gained a new sense of his responsibility, and of his ability to take a part in the Church's work. The pastors are realizing that, alone, they cannot do the work of their parishes, and are becoming organizers of the work of others. Some are even beginning to work for the enlistment of all Christians in some form

of service, and for changing the rank and file of the church membership from being merely a "field" to an active "force."

**Medical Advance**                      The medical missionary staff has increased from 207 men and 94 women doctors in 1905, to 277 men and 106 women doctors in 1915, an increase of 34% for the men and of 14% for the women. It has proved extremely difficult to secure a sufficient number of medical recruits, especially amongst the women. A number of hospitals connected with American missions are closed for want of doctors, although funds are available for their support. This fact is not due to war conditions, which have not, as yet, appreciably affected American medical missionaries in China. Nurses were not separately reported in 1905, and the number was very small. In 1915 there were 142. The largest increase in the foreign medical staff has been in this department, and the training of both men and women nurses is making rapid progress.

**Medical Education**                Among the members of the medical profession the problem of medical education has been the one of chief interest in recent years. It was the main issue before the biennial conferences of the China Medical Missionary Association in 1913 and 1915. At the former the need of more adequate staffing of medical colleges as essential to efficient work was generally agreed to, but it has not yet been found possible for any one of the institutions to measure up to the standards laid down by the conference. It has been difficult to find and to secure the release of sufficient physicians qualified to fill the positions of professors, and the work of staffing on the scale proposed proved larger than the missionary societies were able to guarantee. The entrance of the China Medical Board into the field of medical education has, therefore, been warmly welcomed by the missionary societies. The decision of the Board to establish two well-equipped medical schools and hospitals, one at Peking and the other in Shanghai, which are to work in close co-operation with the missionary colleges and universities, is the most important medical development of the past few years. Through liberal grants made to the Tsinanfu and Changsha medical

schools, the Board is making it possible for the mission to develop these schools more rapidly.

**Hospitals** The number of hospitals has just doubled during the decade and the in-patients cared for in 1915 were almost exactly three times as many as in 1905. The emphasis placed by the China Medical Missionary Association on a more adequate staffing of mission hospitals for the sake of better work, and the small number of medical missionary candidates, is directing most of the new doctors into existing institutions.

**Christian Literature** The production and distribution of Christian literature hardly seems to have kept pace in recent years with the progress made in education and medicine. Along some lines there has been a steady advance. The sales of the Bible Societies never before reached so high a figure as under the Republic; some of the tract societies show a steadily increasing circulation, which has already reached considerable proportions; the Christian Literature Society has produced a good many new books, and is giving increasing attention to the problem of circulation. The Young Men's Christian Association has entered the field, and its Bible study literature is widely used not only in connection with the Association classes, but in those conducted by many of the missions. The sales of the literature issued by the China Sunday School Union have increased rapidly. Nevertheless, it may be said that Christian literature has received neither the attention which it deserves from the missions nor their liberal financial support, and a strengthening of this branch of work is regarded as one of the urgent needs of the present time. Except by the National Committee of the Young Men's Christian Association, comparatively little has been or is being done to train strong Chinese writers.

**The War and Missions** Outwardly the missionary movement has suffered less than might have been expected from the war. The work progresses on the whole about as usual except for the fact that building operations have almost entirely ceased, that the number of missionary recruits has fallen off considerably, and that



many missionaries who have returned to Europe on furlough are being detained in their home lands. This fact has materially relieved the treasuries of the missionary societies affected, and has generally made possible the carrying on of their work in China without retrenchment. The high silver exchange has been acutely felt, and is affecting both the living of the missionaries and the work which was budgeted on a gold basis. Many of the societies are finding it necessary to guarantee a minimum rate of exchange between gold and silver, and in order to do this some have been obliged to undertake the raising of large sums.

The German missions have naturally suffered the most. There are at the present time 312 German missionaries in China, the great majority of whom are located in the provinces of Kwangtung and Hunan. They have been very largely cut off from communication with their home authorities and were for a long time almost completely in the dark as to their financial condition. The most important financial necessities have been met through the regular missions contributions, and retrenchments have in some cases been necessary, and the work has undoubtedly suffered seriously in some regards. Nevertheless they have thus far been allowed to remain at their stations and to continue in their work.

#### Recent Losses

The decade has seen the passing of many of the most notable leaders of the missionary forces, men of exceptional force of character who were able to serve long years in the land of their adoption. This is emphasized by the decease since the publication of the last YEAR BOOK of three men whose terms of residence in China exceeded one hundred and eighty years. Of these Dr. W. A. P. Martin reached China in 1850, Archdeacon E. H. Thomson in 1859, and Dr. J. M. W. Farnham in 1860. It was their privilege to pioneer in evangelistic and educational work which has prospered and borne large fruitage, and to pass on to their successors a glorious heritage of goodwill won and leadership trained under their influence.



## CHAPTER VIII

### ANHWEI

D. T. Huntington

\***Area.** 54,826 sq. mi. †**Population.** 17,300,000. 315 per sq. mi. Densest in the N. **Topography.** S. of the Yangtze mountainous; between the Yangtze and the Hwai rivers, partly mountainous, flat and marshy with numerous lakes; N. of the Hwai one great plain, subject to frequent floods, which caused famines in 1907, 1911 and 1912. **People.** Simple, hard-working, peaceable. In the N. very poor. **Language.** Mandarin spoken throughout the province. **Cities.** Over 100,000—Anking, Wuhu and Pochow. Other important cities, Tatung, Hukow, Hweichow and Luchowfu. **Navigable Rivers.** Yangtze (for ocean steamers), Hwai and its tributaries. **Lakes.** Hungtze in N. and Chao Hu in C. **Railroads.** Tientsin-Pukow line through the N. E. of province. Line under construction crossing province from E. to W. from Pukow. Projected line from Wuhu S. W. to Nanchang in Kiangsi. **Post Offices,** 58. **Postal Agencies,** 457. **Telegraph Stations,** 27. ‡**Societies at work in the province,** 10. §**Total missionaries,** 145. **Total Chinese Workers,** 400. **Communicant members,** 3,835.

#### Physical Features

Why the province of Anhwei is placed where it is and bounded as it is, is a puzzle which would be very difficult of solution. Probably there is some reason for it in history. There is certainly none in geography. The western border separating it from Hupeh and Honan is the only one that follows any natural division. In the north it joins on to the other provinces of the great plain, on the south its waters flow partly through Kiangsi into the Poyang lake and partly through Chekiang into Hangehow Bay, and in the east it fades imperceptibly into Kiangsu. Neither has it any geographical centre or great metropolis. It is probably more dependent on Nanking than on any other city, Wuhu and Anking being the only rivals within its borders.

While it lies chiefly in the valleys of the Hwai and the Yangtze, it is naturally divided into three regions—the

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\*Richard. †Minchengpu Census, 1910. ‡All missionary statistics, 1915. §Including wives.

plain north of the Hwai, the country between the Hwai and the Yangtze, and the country south of the Yangtze. Each region has its own very marked characteristics. The northern section really belongs to North China. It is for the most part a level plain with few trees and the characteristic crops of the north: wheat, kaoliang and beans. The population is dense and poor, though there is plenty to eat in good years. The trouble is that the Hwai and its tributaries are always flooding the country and then there is a great famine. The people are distinctly of the north, large and slow, and their talk is that of the north.

The second region, that between the Hwai and the Yangtze, is hilly in the east and mountainous in the west. In Liuanchow the mountains are said to reach a height of six thousand five hundred feet. The soil is rather poor and clayey and the crops are those of the Yangtze valley, rice being the staple, with wheat, beans, hemp, and in some places, tea. The country is not so populous as the north, there being large tracts of waste land, some of which is covered with small pine trees, but most of it only with grass. Afforesting seems to be going on with considerable success in some places, notably in the southwest. In Taihu, Susung and Wangkiang *hsiens* there are many square miles of little pine trees.

The region south of the Yangtze is for the most part mountainous but in the eastern half there is a large and very fertile plain. Rice is the chief crop insomuch that Wuhu is one of the largest rice ports in the world. Large quantities of excellent tea are also grown in the mountains and silk worms are extensively raised, though very little spinning and no weaving is done, the cocoons being sold to dealers from Kiangsu. Wheat and beans are, of course, also produced. The one manufacture of the province of any note is ink, which is made in Hweichow prefecture and is said to be the best in China. The southern and western part of this section is rich and beautiful, the roads are well paved and the houses are of brick and tile, often with stone trimmings, marble being very common. But as soon as one leaves the mountains he enters a region where the roads are paths of mud and the houses mud and thatch shanties.

This may be partly due to the fact that this region suffered most severely during the Taiping Rebellion, insomuch that the present population consists largely of immigrants from other parts of China. Hupeh, Hunan and Honan are very largely represented.

#### **Important Cities**

As mentioned above there are no cities of the first magnitude in the province. Wuhu is the largest with perhaps 140,000 and a large rice trade. It has little else to recommend it, being exceptionally dirty and as immoral as newly rich cities usually are. It is connected by waterways navigable in summer for steam launches, with Ningkwofu, Nanlinghsien, Wuweichow, Lüchowfu and some other places. Anking, the capital, is second, with about 100,000. It is in every way a contrast to Wuhu, being official, conservative and scholastic, and also remarkably clean for a Chinese city. The schools, however, and this is true of the province generally, are not nearly so prosperous as they were before the Revolution. Other places of importance are in the north, Pochow and Yingchowfu; in the central region, Lüchowfu, Wuweichow and Chaohsien; south of the Yangtze, Tatung, Ilweichow and Tunki.

#### **Sacred Mountain**

One other place calls for notice: that is Chihwa Shan, the sacred mountain south of Chinyanghsien. While it is not so well known to foreigners as the five sacred mountains, I doubt if any of them surpass it in the number of pilgrims and the size of temples; certainly the Tai Shan is far behind it in these respects. Autumn is the great time for pilgrims and often several thousand a day make the ascent. The numbers fell off sharply during the first two years of the Republic but are back now to not very much less than before. It does not seem to be very ancient as a sacred place, having been first celebrated by Li Tai-peh, who gave it its present name.

#### **Great Men**

At least three great men have come from the province, two being of those whose fame is old enough to make sure that it will stand the test of time. The first, Chu Hsi, the greatest of Confucian scholars, though not actually born in the province, his father being

an official employed at Fukien at the time of his birth, was of an Anhwei family. The next was the founder of the Ming Dynasty, Chu Hung-wu. He fixed his first capital in Fengyang, where a great and empty city stands as his memorial. Not a few of his councillors and generals were from his native province also. The last is Li Hung-chang. While he by no means ranks with the other two, and one may reasonably doubt whether his fame will endure, he has certainly given Anhwei a large place in Chinese politics of the present day, and largely owing to his influence and that of his family the Anhwei party is something to be reckoned with even under the Republic.

In recent times the province has been  
**Attitude** strongly revolutionary. In 1906 a reactionary  
**Toward the**  
**Revolution** Manchu governor was murdered by a student.

In 1911 the governor held back from joining the Revolution as long as he could but was finally forced to join. In the Rebellion of 1913 the governor, Peh Wen-wei, was a leader. His successor, Ni Tze-tsung, is a reactionary, though less so since the death of President Yuan Shih-kai.

Educationally the province is distinctly  
**Government** backward. Since the establishment of the  
**Education** Republic there has been no progress in this matter but rather retrogression. During the first two years Peh Wen-wei was governor and he was really quite keen on education, and advanced the schools of the capital, at least, almost to the point they had reached under the Manchus. His successor, Ni Tze-tsung, reduced the schools to a minimum, and twice issued orders that all schools be closed and the money devoted to paying the troops. After the death of Yuan, his second order was repealed but no progress is to be looked for while he continues in office.

Turning from general conditions to strictly  
**Missionary** missionary matters we find what might be  
**Occupation** expected. There are no great mission centres.

Wuhu has the largest number of missionaries. Of the ten societies working in the province, six have work in Wuhu, and yet the total number of missionaries resident there is under thirty. Anking is the only other city where more than one society has resident missionaries. Many towns are,

however, occupied either by foreign missionaries of one society and Chinese workers of another or by Chinese of two societies. While there is the best of feeling among the various societies, comity has made little progress and federation none. There was, indeed, a federation committee, but it never did much and has now been dead for a long time, though it has never been decently buried.

With the exception of the China Inland Mission, which has work in all parts of the province, the other missions are more or less localized in their sphere of work. Wuhu is the chief centre. From it the Advent Christian Mission works east, the Alliance Mission south and west, the Foreign Christian Mission north and west, the Methodist Episcopal in all directions, but chiefly south of the river. The latter also has work to the west of Anking, superintended from Kiukiang. The Episcopalians have work, stretching across the province, on both sides of the river, superintended from Anking and Wuhu. The Presbyterians are in the eastern part of the Hwai valley, with centres at Hwaiyuan and Suchow. The Southern Baptists are in the extreme north-west at Pochow.

It would thus appear that the province is fairly well covered in outline, though a "mission station" means such very different things that it is a little difficult to tell what it really indicates. It ranges all the way from a place with rented Chinese buildings and one or two missionaries living in them to centres with fifteen or twenty missionaries with schools and hospitals and many out-stations in charge of Chinese workers.

There are, beside one independent worker, nine societies working in the province. I give them in the approximate order of their entering the province, as given in Broomhall's *Chinese Empire*, correcting certain mistakes which I know and probably leaving others which I do not know:

**Societies at Work** China Inland Mission (C. I. M.) 1869; Methodist Episcopal (M. E. F. B.) 1885; Protestant Episcopal (P. E.) 1885; Foreign Christian Mission (F. C. M. S.) 1887; Christian and Missionary Alliance (C. A.) 1890; Presbyterian Mission North (P. N.) 1899; American Advent Mission (A.

A. M.) 1900; Southern Baptist Convention (S. B. C.) 1904; Faith Mission.

By far the earliest and in many matters the largest is the China Inland Mission. Other missions have passed it in certain matters which will be noted in the course of this article. For purposes of comparison I shall use the figures of 1906 given in Broomhall's *Chinese Empire* and the figures reported in 1916 by the Continuation Committee. The first are very imperfect and often unreliable. The second are somewhat more complete and probably somewhat more reliable, though still leaving much to be desired.

First, then, as to the foreign and Chinese force. The total in 1906 was 99 foreigners and 142 Chinese. In 1916 the total number of foreign missionaries was 145, and of Chinese, 400. All missions except the China Inland Mission share in this increase. The latter shows a slight falling-off in both matters. The most marked increase in both respects is in the Protestant Episcopal and American Presbyterian (North) missions. Their foreign force has increased from 5 to 24 and from 8 to 21, making them respectively the second and third, the China Inland Mission still being first with 42 in the province. The Foreign Christian Mission also has 21. The same trend is true with regard to the Chinese staff. The Episcopalians have increased from 12 to 107, the Presbyterians from 5 to 70, and the Foreign Christian Mission from 23 to 77, these being the first three, with the China Inland Mission fourth, it having fallen from 68 to 53 during the ten years.

The next important item with which the statistics deal is the Chinese Church. In the 1906 statistics only stations, out-stations, communicants and adherents are given. Those of 1916 give a variety of other items of which the most important is contributions. Sunday schools are also given and the communicants are divided into male and female, but the returns there are incomplete. I give comparative statistics for the two dates so far as possible.



	<i>Stations</i>	<i>Out-stations</i>	<i>Communicants</i>	<i>Adherents</i>	<i>Sunday School Pupils</i>	<i>Contributions for Church Work</i>
1906	25	42	1543	937	—	—
1916	33	118	3835	4958*	5014	\$5187.76

While the number of stations has increased only slightly, the number of out-stations has nearly trebled and I have very little doubt that the number of converts in out-stations has increased more rapidly than in central stations.

The increase in number of communicants is fairly satisfactory, being nearly two and a half times. That of adherents is over five and a quarter times, but I am sure the figures of 1906 are incomplete. Even so it would not be reduced as low as four times.

There were probably very few Sunday schools in 1906 and their development has been one of the most marked features of the work in China as a whole and Anhwei has shared in this development.

The column of contributions unfortunately gives no basis of comparison as the figures were not available at the earlier date, but it is certainly not one in which we can take much comfort. A Christian community of 8,793 gives for the Church work in the course of a year \$5,187.76, a little under fifty-nine cents each. Certainly a better appearance is given if we take only the communicants as a basis of comparison. This gives \$1.35 for each communicant. That, however, is unfair, as a large proportion of the gifts is from those who have not been admitted to communion.

It may be instructive to compare the growth of various missions and for this purpose we will take the three whose total Christian community numbers over 1,000.

	<i>Communicants</i>		<i>Adherents</i>		<i>Total</i>	
	<i>1906</i>	<i>1916</i>	<i>1906</i>	<i>1916</i>	<i>1906</i>	<i>1916</i>
C. I. M. ....	652	1003	Omitted	1295	652	2298
P. E. ....	128	529	372	1596	500	2125
P. N. ....	13	391	36	1186	49	1577

\* Baptized non-communicants and others under Christian instruction.



In the matter of communicants, the China Inland Mission shows a gain of about fifty-four per cent, which is quite as much as could be expected considering the way it is undermanned. The Episcopalians show a gain of a little over four times, and the Presbyterians, who had been started but seven years in 1906, a gain of thirty times. The rate of increase for adherents in the two missions reporting is slightly larger than for communicants.

The financial column calls for more detailed analysis. The Advent Christian Mission has given no report.

	<i>Christian Constituency</i>	<i>Total Contributions</i>	<i>Per Capita</i>
C. A. ....	519	\$563.27	\$1.09
C. I. M. ....	2298	801.61	.35
F. C. M. S. ....	741	490.00	.66
M. E. F. B. ....	963	870.00	.90
P. E. ....	2125	1527.84	.72
P. N. ....	1557	885.04	.56
S. B. C. ....	140	50.00	.36
Totals.....	8343	\$5187.76	Average .62

While the largest total is from the Episcopalians, the best proportion is from the Alliance. Even the best is absurdly low. Of course, the communities are poor but they could very well give several times as much as they do. They have an under-developed conscience on the subject and it behooves us to do what we can to develop it. Clear accounts published and control within the limits of the money they give, are among the most helpful ways of stimulating them to give.

**Educational Development** With regard to educational work, the older figures are even more unsatisfactory than they are with regard to the Church. They simply give the number of day and boarding schools and in most cases, but not in all, the number of pupils. Our newer statistics give a distinction between lower elementary, higher elementary and middle schools, but unfortunately I have reason to fear from the way our own statistics are made out—and I see no reason to think most other missions are any

better—that the division is not strictly adhered to in filling in the forms. A school does middle school work, so the total number of scholars in it are returned as middle school pupils, regardless of the fact that considerably over half of them are in the higher primary grades. The same is true of other schools where there are schools embracing more than one grade. This, of course, is by no means universal, and the chances of error are reduced as the blanks are in use for a longer time, but it is almost certain that the number of students in the higher grades is somewhat less than reported and the number in the lower grades somewhat greater.

No attempt is made to distinguish grades among teachers, as so many teach in more than one grade. The total teaching force in the province consists of the following: Foreign men 10, foreign women 11, Chinese men 145, Chinese women 50, making a total of 216.

The number of pupils is as follows: Kindergarten 20; Lower primary (Boys) 1,788, (Girls) 986, *Total* 2,774; Higher primary (Boys) 563, (Girls) 98, *Total* 661; Middle (Boys) 89, (Girls) 76, *Total* 165.

There are two training schools, one with eight men and the other with twelve women, and three industrial training schools, with 40 male and 22 female pupils. The grand total of persons under instruction in Christian schools is 3,664. It is interesting to compare this with the figures of 1906 when the total number was only 540. There are several blanks in the earlier figures, which possibly account for 150 more scholars, but even so the increase is over five times.

In the matter of paying for their education a good deal is done but it is impossible to tell how much the various classes pay and for what kind of education the payment is made. The total amount received is \$17,175.19. From my knowledge of the Episcopal Mission, which alone is in receipt of \$12,438.47, I should say that at least three-quarters of this amount is paid as tuition fees in boys' boarding schools where English is taught.

**Comparison  
of School  
Work**

The Episcopal Mission has by far the largest total number of pupils, having a total of 1,013; the Presbyterian next with 806, and the Christian Mission third with 621. In lower primary schools for boys the Presbyterians come first with 532, the Episcopalians second with 397, and the Christian Mission third with 325. In lower primary girls' schools, the Methodists stand first with 211, the Episcopalians second with 200, the Christian Mission third with 166, and the Presbyterians fourth with 164. The figures are,

	<i>Higher Primary</i>		<i>Middle</i>	
	<i>Boys</i>	<i>Girls</i>	<i>Boys</i>	<i>Girls</i>
P. E. ....	232	50	71	12
F. C. M. S. ....	92	31	—	7
P. N. ....	75	17	18	—
A. A. M. ....	110*	—	—	—
C. A. ....	—	—	—	57†

The industrial schools are under the Advent Mission and the Episcopalians for boys, and the Alliance for girls.

**Hospitals** Lastly, the medical work, which is small and very widely scattered. There are six foreign doctors and five nurses in the province, and seven Chinese doctors, thirteen assistants and twenty-seven nurses. The hospitals are four, situated at Wuhu, Anking, Luchowfu and Hwaiyuan. There are thus no hospitals in the north-west nor in the south. But more serious than the lack of numbers is the understaffing of the hospitals. There is usually only one doctor and one nurse in each hospital. This is an absurd way to run hospitals and the sooner we have a somewhat more adequate staff the better.

**Missionary Needs** With regard to the needs there will be much variety of opinion, largely due to the different conceptions of the work of foreign missions. Are we missionaries trying to convert the whole country

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\*I think this last must be an error as it is all they report in the way of boy scholars, and their school in Wuhu certainly covers more than the three years of upper primary work.

†I feel sure that some of these are higher primary.

ourselves or to get the Chinese Church to a state where it can be left in charge of the work of Christianizing the rest of the community? My own opinion is entirely in favour of the latter idea. To this end there should be a limited number of well manned and equipped stations where considerable training of workers is done, though I do not think it is either advisable or possible to have higher training schools in each province, and Anhwei is not one of the provinces which has suitable centres for training. With Nanking on one side and Hankow on the other, we can safely leave higher education alone. On the whole, I should say we need not trouble with the work higher than middle school grade. There are now four middle schools for boys, two in Wuhu, one in Anking and one in Ilwaiyuan. Another school in the south, perhaps at Ilweichow, one in the north west, perhaps at Yingchowfu, would probably be adequate to meet the present needs. The graduates of these schools, so far as worth while, could be sent to colleges in some of the neighboring provinces.

Of middle schools for girls there are three and at least one of these has not the full course. Two or three more such schools, are needed in the north and south of the province.

A much larger number of elementary schools is needed. They should be feeders for the middle schools and many of the boys, who for any reason are not fitted to go on with the regular course, could leave and take special training in a normal school and be pretty well fitted to teach lower primary schools. Every out-station in the province should have lower primary schools where both boys and girls can get at least the rudiments of a Christian education. In many places boys and girls can attend the same school; it depends on the local feeling on the subject.

But much more necessary than increase in quantity of schools of all grades is improvement in quality. The higher schools are some of them quite tolerable, though all are undermanned and inadequately equipped, but I doubt if there is a really efficient primary school in the whole province. Improvements are doubtless being made. More normal graduates are being employed and higher ideals of primary education are being developed.

The examinations of the Central China and East China Educational Associations are being given in increasing numbers of schools. We have gone a long way from the time when all a day school did was to teach a little Christianity and the memorizing of the Chinese classics, but a long way is yet before us. The government schools of the province are poor and this gives us the better opportunity.

**New Stations  
Needed**

Lastly, with regard to the evangelistic work: few new central stations are needed, perhaps four or five. Maps showing the occupation by foreign missionaries give a very erroneous idea, because they do not show out-stations. For instance, the station map would show a large unoccupied region west of Anking. As a matter of fact there are ten out-stations of the Episcopal Mission and six or more of the Methodists there, so that the territory is as well covered as any part of the province. Of course, there are a good many places where we should open work and fill in the gaps, but there is no place where it would be worth while for a mission which is not already there to start work. To the south of the Yangtze between Anking and Hweichow there is much territory practically unoccupied. The China Inland Mission and Episcopalians both hope to open through this territory, but they have not yet done so.

What seems to be needed is perhaps four or five more stations,—say two in the Hwai valley, one in the centre and two in the south. But what is much more needed is adequate manning of the stations already opened. Of course, if a station is to be a one-man affair, more stations will need to be opened. (Of the twenty-two stations on the map of the province, fourteen have less than six missionaries and only two have over fifteen, one of them being occupied by six missions). But if there can be adequate staffing of the present stations, with the few additional places which I have indicated, and especially if an adequate Chinese staff can be placed in a couple of hundred more out-stations, the outward part of the problem of the evangelization of the province will be solved. The inward part can be solved only by the Spirit of God dwelling in the Chinese Church.

## CHAPTER IX

### CHEKIANG

F. W. Bible

\***Area.** 36,680 sq. mi. †**Population.** 17,060,000. 463 per sq. mi. Densest in the N. and N. E., scant in the S. and S. W. **Topography.** A province of wooded hills and fertile valleys. S. and W. mountainous. Large fertile plain in the north. Rich agriculturally. Rice, tea and silk. Suffered greatly during the Taiping Rebellion. **People.** Enterprising, splendid seamen, monopolizing a large part of the coast trade. **Language.** A form of Mandarin spoken in Hangchow and neighbourhood. **Cities.** Over 100,000—Hangchow, Shaoching, Ningpo, Huchowfu, Lanchi. Other important cities, Chuchow and Kinkwafu. **Waterways.** The Grand Canal, the Tsien Tang, Ningpo and Wu rivers are all navigable. Also numerous canals in the plain. **Roads.** Few owing to large number of canals. **Railroads.** Shanghai-Hangchow-Ningpo. Projected lines from Hangchow to Wuhu and from Ningpo to Wenchow. **Post Offices,** 60. **Postal Agencies,** 332. **Telegraph Stations,** 34. ‡**Societies at work in the province,** 10. §**Total missionaries,** 317. **Total Chinese workers,** 1,696. **Communicant members,** 24,228.

In many ways the outstanding fact which marks the Christian movement in Chekiang during the period under review is the strikingly different atmosphere under which the work is now carried on, as compared with that which characterized the earlier periods. In all probability this change in atmosphere has been steadier and more gradual than we have been accustomed to think, but even so there can be no question as to the great effect of the Revolution of 1911, not merely in accelerating a movement already in progress, but in setting loose new forces which have been very helpful in producing the improved state of affairs. This changed attitude is apparent in practically all classes but is naturally most noticeable in the more influential classes, such as the gentry in the large country towns, the wealthy merchants of the great cities and, in some instances, the higher officials.

It is well to note that in the past our province had

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\*Richard. †Minchengpu Census, 1910. ‡All missionary statistics, 1915. §Including wives.



little of the violent physical opposition which so often leads to martyrdom for Chinese Christians or missionaries. Instead, for nearly fifty years, there was a quiet, often courteous and always determined opposition, on the part of the people of influence, which probably was a larger hindrance to the spread of the Gospel than that which comes from open violence. One form in which this attitude manifested itself, was a quiet but effective opposition to renting or purchasing property for mission or church uses. Ten years ago reports of difficulties of this sort were extremely common, while to-day the opposition has to a very considerable extent disappeared. In the field in which the writer works, in a large market town, the gentry who had for years prevented us from renting a place for a chapel, have recently been the active agents in securing a new and well located house for us.

**Attitude of  
Officials and  
Gentry**      The missionary movement has been very fortunate during recent years in the attitude of the higher officials of the province. This was especially true of the Military Governor Chu Jui who not only maintained very cordial personal relations with many missionaries in Hangehow but gave hearty moral and financial support to the inauguration of the Young Men's Christian Association in Hangehow, contributed to the Church Missionary Society's hospital in the city and in many ways showed his real sympathy with various forms of missionary activity. Not a little of this helpful attitude on the part of the governor was due to the personal influence of Mr. S. T. Wen, head of the Bureau of Foreign Affairs for the province, who, after some years of Bible study, came out openly as a Christian at the time of Mr. Eddy's meetings in 1915 and was, until his removal from the province a few months ago, an active and earnest member of the Church. The impression must not be given that large numbers of the influential classes have become spiritually awake or are openly professing Christianity, but it is certainly true that large groups of these people show now an attitude of tolerance, of open-mindedness and even of open sympathy with Christianity, which ten years ago was practically unknown.



**New Work  
Begun**

As Chekiang is an old and comparatively well occupied field no new societies have entered the province during the period under review, with the exception of the Young Men's Christian Association, which, after several years of careful preparatory work, was formally opened in Hangchow during February, 1914. In connection with the Christian Herald Fund an orphanage for girls was opened in Hangchow and one for boys in Ningpo, both being related to the Northern Presbyterian Mission as regards supervision but drawing much support from the Chinese Christians. The orphanage for boys (the Compassion Orphanage) has had the whole-hearted devotion of a very efficient Chinese layman as superintendent, and is one of the finest examples within the writer's knowledge of the work which Chinese leaders can do. In Ningpo there is also a small girls' orphanage and rescue home carried on by a group of American women.

**Principles  
Governing  
the Work**

There has been no great change in the emphasis placed by the different societies upon particular phases of work. On the whole the several societies at work in the province are gradually approximating to a general agreement as to principles and methods for our section. The China Inland Mission has certainly not lost any of its evangelistic zeal, but the fact that it reports forty-nine lower elementary and fifteen higher elementary schools and is now planning for a provincial high school shows a clear appreciation of the value of educational work. The Southern Presbyterian Mission has also committed itself during this period to a larger participation in educational work, partly through the increased development of the boys' high school at Kashing and even more through participation in several union institutions at Hangchow.

**The Non-  
Christian  
Religions**

It is extremely difficult to estimate the effect of the non-Christian religions upon the work of Protestant missions. The first Revolution was followed by wholesale abandonment of temple worship and certain other religious practices, but this has proved to be almost entirely a temporary movement. A considerable number of temples were taken for

use as schools and many of these have not been given back to religious uses. One interesting story shows that outward reforms are not always beneficial. After the first Revolution in all the temples in one district the police seized the bamboo vases used in casting lots to determine the particular forms of worship, prayer, etc., the worshipper should use. This in effect closed the temples, for without the use of those vases worship could not be properly carried on. When the so-called edict of religious toleration was adopted at Peking the police returned the vases and permitted old practices, and as they had the foresight to arrange for a share in the proceeds, the old religions are more nearly governmentally established than ever before.

Chekiang is a strong centre of the non-Christian religions, having in the Sacred Island of Putu near Ningpo, and the famous temples at Lin Yin and Tien Tsoh near Hangchow, several of the most famous places in the Republic for pilgrimages. The number of pilgrims at the two centres near Hangchow is quite as large this year as before the Revolution, though in attempting to estimate the religious value of such pilgrimages we must take into account the undoubted fact that among the more well-to-do, these pilgrimages are, to a considerable extent, pleasure and sight-seeing excursions. The reports from the province as a whole would indicate that there is a real falling-off in the ordinary temple worship, and an increasing number of people who have less and less to do with it. The chief difficulty which Chinese converts and inquirers meet in this connection is in relation to various social forms of worship in which the unwillingness of the Christian to participate is perhaps as much a social as a religious offence.

#### Petty

#### Persecutions

Within the last two or three years the petty persecution of Christians for refusing to take part in these community religious exercises, has shown a marked increase. There seems at times a decided economic factor in the problem, especially in those sections where the clan organization is strongest. For if the clan can make good its claim that the refusal to take part in certain forms of clan worship brings forfeiture of certain property rights, the excommunication of Christians and

inquirers will decidedly increase the shares of those who remain.

**Improved Relations with Roman Catholics** Despite some recent difficulties it is evident that as compared with previous periods there is much less conflict and antagonism between Protestant and Roman Catholic workers, although it is still true that little or no intercourse exists. It is not unlikely that the improvement referred to is in large part due to the lessening tendency on the part of members of the Catholic Church, as well as of Protestants, to look to the Church or mission for help in lawsuits or similar difficulties.

**Growth of Missionary Force** Chekiang being the first province in which work in the interior was extensively undertaken, it is not surprising that it is relatively well supplied with missionaries. The development in this connection during the past ten years has not been very marked. In 1906, according to Broomhall's *Chinese Empire*, the total number of missionaries was 244. By 1911 the Rev. Alex. Miller (*CHINA MISSION YEAR BOOK* 1912), reported a total of 313. This increase, which amounts to about six per cent per year, would perhaps be about that of other sections of the country. But when we compare the figures of 1916 with those of 1911, we find an unusual and significant fact, namely, that the net increase in foreign missionaries in the province during the five years was only twenty-five, making the total, according to the latest figures available, 338. This lack of reinforcement does not, I think, indicate waning strength, or lack of interest on the part of the societies at work in the province, with perhaps one or two exceptions. It points rather to a tendency which has appeared, I think, in nearly all, if not all, the societies at work, and which has been consciously recognized and approved by several, namely, the placing of an increasing emphasis upon the better trained Chinese worker, with correspondingly less emphasis upon the foreigner. It is quite possible that circumstances may in the future call for a much larger increase in the number of foreign workers in a corresponding period than has been shown during the past five years; but, generally speaking, there is a growing feeling that from

the point of view of foreign staff the societies at work in the province are fairly well supplied, and the number of foreigners is not likely to be largely increased unless new departments of work are opened.

The other side of this tendency is shown in the figures for the past five years as to Chinese employed staff, where there has been a growth from 1,416 in 1911 to 1,696 in 1916. This increase cannot be regarded as at all satisfactory as it is but five per cent a year. A fixed or slowly increasing foreign staff ought to mean a rapidly increasing Chinese staff. It is likely that full figures for the ten year period, if available, would show a higher percentage of increase than for the five years mentioned, but if so, it would simply furnish more serious food for thought as indicating that there is a slowing down just at the time when every reason calls for a most rapid increase. One thing which has undoubtedly been a factor in reducing the rate of increase in the number of the Chinese staff, is in itself a matter for encouragement. I refer to the greater care exercised in accepting men as workers, in all forms of work, but especially as preachers. Closely connected with this and operating also to reduce during this period the increase in Chinese workers is the advance made in the requirements for training. There is no question but that both Chinese and foreigners are bringing every effort to bear on the problem of raising the standard for Chinese workers of all classes. When all allowances have been made, however, we are forced to admit that our Chinese force is not growing as the conditions demand. This is particularly true with reference to the better trained men.

The available statistics give for 1911 a total church membership of 18,708 and for 1916 a total of 24,228. In each case the figures are really for the year previous.\*

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\*It is a rather sad commentary on our business methods that the figures for a MISSION YEAR BOOK which will be in the hands of readers by the middle of 1917 will, so far as this province is concerned, contain statistics collected at dates varying from March to December 1915. The easy remedy for such a condition would be for the mission to collect promptly, on the blanks prepared by the Continuation Committee, statistics terminating at a fixed date each year.

**Rate of the  
Church's  
Increase**

The five years under consideration in this province show that there was annual increase in church membership of approximately five per cent per year. There is a certain satisfaction in noting a church membership which has entered upon the third ten thousand, but when one faces the facts fairly there is room for serious thought. The missionary movement began to spread over the province just after the Taiping rebellion, when the population had been reduced to eleven millions. During the fifty years which have passed since then the province has experienced almost unbroken prosperity and peace, with the result that, through the return of people who fled from the rebels, immigration from other provinces and natural increase, the population is now about seventeen millions. Granting that the increase in population in the future will be at a slower rate we cannot close our eyes to the fact that a five per cent increase per annum will for a long time to come give us each year a larger number of people in the province who are not Christians. From my correspondence with missionaries all over the province it is quite apparent that many are seriously concerned because the Church does not show capacity for more rapid spread.

**Marked  
Progress  
in Self-  
support**

Everywhere the need for more progress toward self-support is being recognized. The giving for buildings and equipment by the Chinese is on a scale which was hardly hoped for ten years ago. It is apparently easier to secure giving on a generous scale for these material needs than for the salary of pastors and evangelists. One serious difficulty with respect to the latter is that in the country districts the sources of income are such that money comes in with sales of crops in the spring and fall and there is the consequent difficulty of getting payments which will give the evangelist a regular monthly income, to which he has become accustomed by the missions' regularity of payment. In some places there is a little effort to meet this by having the pledges made payable once a month. I have not been able to obtain any statistics as to the number of self-supporting churches in the province. In Hangchow we have four, with a fifth practically so. The southeastern section of the province

which, on any basis of comparison that might be made, has a larger number of Christians than any other section, is not so far advanced in self-support as the sections in and around the large cities Hangchow, Ningpo, Shaohingfu and Huchowfu. In the northern part of the province to which reference has just been made, there has been in nearly all of the societies and churches definite planning for self-support, and the progress of the past five years has been very marked.

#### **Union Movements**

One of the marked characteristics of present-day conditions in the province is the movement toward co-operation and unity. In Hangchow there is a union college for men supported jointly by the two American Presbyterian Missions, and a girls' union high school in which the two bodies just mentioned are united with the Northern Baptist Mission. In Huchowfu the Northern Baptist and Southern Methodist Missions have united in medical work. These unions follow the general lines of similar movements in other centres.

#### **The Union Evangelistic Committee**

There is one union movement, however, which is unique, namely, "The Hangchow Union Evangelistic Committee." This is a permanent union of all the Christian forces, Chinese and foreign, in the city. The committee includes about equal numbers of Chinese and foreigners. In addition to the members elected by the several churches and missions and by the Young Men's Christian Association, the committee is, by its constitution, permitted to co-opt members, so that it is possible to make the body entirely representative on a democratic basis and at the same time secure the presence on the committee of any workers who may be able at some particular juncture to make a contribution to the work. The committee has a general secretary, the Rev. R. F. Fitch, D.D., who gives all his time to the work. In general the work is carried on under the direction of sub-committees, one or more members of which are members of the central committee, the others being drawn from the various missionary and Chinese workers of the city. In this way all of the Christian leaders in the city are closely associated and the



committee is, in consequence, already exercising a large measure of direct leadership in all the Christian activities of the city.

The primary aim of the committee is to secure the fullest co-operation of all the Christian forces in the city as one body in attacking the common task which the city as a whole presents. Among the activities in which it has already engaged are city-wide tract distribution, centralized leadership for Sunday schools, a lantern lecture department, simultaneous group evangelistic services, and Christian propaganda in the city press. It has also done a great deal in the development of the social side of church life and in creating a consciousness of the oneness of the Church of Christ in Hangehow, while not in any way raising the question of organic church union. The Christian community of the city, both foreign and Chinese, is not merely conscious of itself as a unit but has now an appropriate organ for expressing this consciousness, and while of necessity the committee must feel its way slowly in the actual forms of work in which it engages, its value to the Christian movement in Hangehow is already proven.

**Co-operation  
with Chinese**

The relations between the missionaries and the Chinese leaders of the Church are most happy. On the boards of managers of the chief union institutions there are Chinese representatives. To an increasing degree there is a recognition of the need for the closest co-operation of the Chinese and the missionaries on a basis of equality. This is manifested in many ways. In the Presbyterian bodies the Chinese are in full control of all church courts. Nevertheless the missionaries have in most cases completely severed their relations with the home churches and are ecclesiastically under the control of the Chinese Church. In the Baptist Church a large measure of authority and influence is being given to groups of capable Chinese leaders.

**Young Men's  
Christian  
Association**

Hangehow is the only city in the province in which the Young Men's Christian Association is established. In the initial stages of its development the Association owed a great deal to the friendly attitude of the officials, especially to the two



who have been mentioned above. But in the brief period since its establishment it has so thoroughly demonstrated its usefulness to the city that the incoming of a group of officials who were by no means as sympathetic as those of an earlier period, did not prevent an extraordinary gain in the membership of the Association. The lines of work are those common to the Associations in other centres. The existence of a large number of government schools has given opportunity for work which has opened the way for a number of Bible classes.

#### **Educational Work**

The educational work of the province includes one college, eleven high schools for boys and three high schools for girls with a total of three hundred and five lower and higher primary schools. The total number of students is a little under ten thousand. The correspondence would seem to indicate a general feeling that the province is pretty adequately supplied with the higher schools. There is no disposition to develop another college for men and, as several of the societies engaged in high school work for girls are united in the Women's College at Nanking, no movement for a women's college seems likely. There are but forty higher primary schools and while complete data are not at hand, I think fourteen of these are connected with the high schools. It is quite evident that twenty-six other schools of this grade are entirely inadequate for the Christian community, to say nothing of service which might be rendered to the children of non-Christians. Several correspondents say that the chief educational need is for more schools of this grade in the country districts.

#### **Teacher Training**

In every grade of school the supply of adequately trained teachers is much below the demand. The chief complaint seems to be that the teachers, although fairly well trained in the subject matter to be taught, have had little or no training in the art of teaching.

In the lower elementary schools the teaching force seems to be constantly changing with a consequent loss in efficiency. To meet some of the needs indicated, a summer school for teacher training has been held for several years in Hangchow, the attendance being chiefly of day school

teachers. Mr. Espey of the Northern Presbyterian Mission is taking up the work of superintending day schools in sections of this province.

The reports indicate that not much progress is being made toward self-support by the day schools in the country districts, but in the larger cities in some instances full self-support aside from rent of buildings has been attained.

There is nothing in the way of government recognition of mission schools. The mission schools approximate to the government school curricula in many instances but so far as has been learned the Government takes no cognizance of this fact. Generally speaking the two systems of education have little to do with each other. In places friendly relations have been developed between mission and government schools by some form of co-operation, or by the mission schools being able to render some service to the government or private schools.

#### Trade School

The problem which seems to be pressing most earnestly for solution in the educational work is for a type of school training more closely related to the life of the Chinese and so fitting the student more definitely for a place in that life.

In Hangchow one effort to meet this problem is found in a small trade school carried on by a board of directors, elected by one of the Chinese churches connected with the Northern Presbyterian Mission. It is still in an experimental stage, but has at least demonstrated the need for schools of this type. In the minds of some correspondents there is a feeling that the higher schools will soon be entirely out of reach of the great majority of the Christian families because of the increasing cost of tuition in such schools. An effort is being made to meet this problem by self-help departments, by scholarships and by loans, but it is evident that an entirely satisfactory solution is yet to be found.

#### Medical Work

There are nine hospitals with seventeen men and one woman missionary physicians and twelve Chinese physicians; in addition there are ten foreign and twenty-eight Chinese nurses. There is a smaller proportion of Chinese to foreign staff than in any other form of work. The hospitals are doing an amount

of work limited only by the capacity of the buildings and the physical strength of the workers. Great progress is being made toward self-support. In at least two instances hospitals are entirely self-supporting except for the salary of the foreign staff. The evident desire on all sides for closer co-operation between the hospitals and the evangelistic work seems to indicate that the full evangelistic fruitage of the medical work is not brought into the Church. At Yüyao a mission hospital with a Chinese doctor in charge draws much support from the Chinese of the region.

**General  
Intelligence of  
Christians**

Taking the province as a whole, the Christian community is steadily improving in many respects. Not only is a larger percentage of the Christians drawn from the middle classes than formerly was the case, but the slow and steady work of learning to read and the effect of contact with preachers and teachers, and the habit of listening (at least part of the time) to a sermon each Sunday, have combined to make a real improvement in the intellectual condition of the older church members. Certainly it may be said that the Christian community is a more intelligent group than any other drawn from the same classes.

**Their  
Economic  
Condition**

The economic condition of the Christians has also shown marked improvement. Many Christian men trained in missionary schools are now receiving large salaries and a few have become wealthy. The effect has not always been happy, though it is only in exceptional cases that wealth has drawn the man away from the Church. The sense of stewardship has in most cases not grown with the advent of wealth. The most generous givers are still the really poor Christians.

**Religious  
Needs**

In externals of religious life the reports are on the whole satisfactory. Sabbath observance seems to be the general rule, though there are many reports of infractions of the rules of the Church in this respect and of difficulties in disciplining the offenders. The Church seems to be generally free from scandal and the more common grosser sins of the people. It is evident,

however, that a good many missionaries are seriously concerned as to the growth of the Christians in the inner and more vital matters of the Christian life. One at times wonders if we are not in danger of building up a Jewish Christianity.

There is in all parts of the province a feeling that we are not as yet very successful in the work of instructing genuine enquirers. The Federation Council is taking up this problem in earnest as is also the Hangechow Union Committee. Correspondence would seem to indicate that, as a body, the missionaries feel that the greatest problem is that of leading the Church along lines which will make it a more active and efficient force for the accomplishment of the task committed to it. There is a very evident consciousness of failure along this line. Certain missions in the province are making a careful study of their responsibilities as a whole and endeavouring to adapt their form of organization, their departments of work, and their relations to other missions, so as to contribute just as fully as possible to the better development of the Church as a whole.

**The Unity of  
the Church**

The ten years have seen great progress in the consciousness on the part of all, of the essential oneness of the Church. The actual amount of union work done is a very inadequate measure of the relations between the missions. Formal unions are often merely the result of local circumstances but the spirit of oneness has spread through the province as a whole.

## CHAPTER X

### CHIH LI

Courtenay H. Fenn

\***Area.** 115,830 sq. mi. †**Population.** 32,571,000; 281 per sq. mi.; densest in the plain, especially toward the S. W. **Topography.** Mountainous in N. and W., extending N. W. to N. E. Much of the country in N. and N. E. is very hilly. Great Eastern plain hot and exceedingly productive in summer. Cold and subject to dust storms in winter, when most of the rivers are frozen. Grain and fruit abundant. Coal the principal mineral wealth. **People.** Predominance of Tartar blood in the people. Chief classes are Chinese, Mongols and Manchus. **Language.** Northern Mandarin. **Cities.** Over 100,000: Peking, Tientsin and Paotingfu. Few other large cities. **Waterways.** Grand Canal and Peiho navigable for small boats. **Railroads.** Peking-Tientsin-Shanhaikwan; Peking-Kalgan; Peking-Hankow; Peking-Tungchow; and Peking-Tientsin-Pukow. **Post Offices,** 178. **Postal Agencies,** 747. **Telegraph Stations,** 76. ‡**Mission Societies at work in the province.** §**Total missionaries,** 388. **Total Chinese workers,** 1,278. **Communicant members,** 17,818.

Stupendous changes have come to China since the meeting of the Centenary Conference in 1907; and naturally the capital province, though it may not have suffered as severely as some others through the strife and commotion and bloodshed of the repeated revolutions, has yet shared in all their political and social vicissitudes, and felt the influence of the upheavals and the downfalls, the transformations and the innovations, the progressions and the reactions, as the head feels all the experiences of the body.

**The Position of the Church** The agitation against the old political regime, and the revolution to which this led, stirred the mental activity of the Christian Church in the province of Chihli; while the conviction that the Church itself, and the proclamation of its Gospel of individual liberty and responsibility, have made such a revolution possible and inevitable, brought to the Church a wondering realization of the fact that "the weak things of

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\*Richard. †Minchengpu Census, 1916. ‡All Missionary Statistics, 1915. §Including wives.

God are stronger than men and the foolish things of God are wiser than men." This has produced a courage and a hopefulness in the work of evangelism and in every other department of the Christian propaganda, which could hardly have come so soon in any other way. At the same time, the coming to the front, in the affairs of state, as well as in other national interests, of numerous Christian leaders, has led the non-Christian people of the land to realize, in a measure, both the progress which the hitherto despised Christian Church has been making, and the superiority of various features of a true Christian civilization to anything which has ever been the outgrowth of any of the native systems of philosophy or religion. Christian morality, while it has not by any means been enthroned, has come to be admired, and at least superficially adopted: and the Christian religion has received a more attentive hearing, a more cordial reception, than had been anticipated by the most sanguine in the old days.

#### **Religious Liberty**

No other event, perhaps, in the decade, has so clearly demonstrated the large influence already gained by the relatively small Christian body, as the result of the long contest in Parliament over the inclusion in the new Constitution of a provision for a National Religion. The defeat of that endeavour on the part of the ardent Confucianists, backed by precedent and pretense of piety, through the enthusiastic and self-directed efforts of the Christian Chinese leaders, Protestant, Roman Catholic and Greek Church, rallying under the same banner of "Religious Liberty" the adherents of other religious faiths, has been the outstanding attainment of this period, and has led to the permanent organization, by representatives of all branches of the Christian Church, of a National Association for the Promotion of Religious Liberty. Under the new Government of China practically all religious disabilities of Christians have been removed; and the Church has acquired such a measure of prestige as has attracted the attention of the educated classes, as well as the common people, greatly increased the attendance upon Gospel chapels and Christian schools, and accelerated admissions to the Church by baptism.



Naturally this sort of progress has not been unaccompanied by perils, and among them that most logical one, the fact that ease of entrance to a Church does not conduce to stalwartness of Christian character. Serious doubts are expressed as to whether another Boxer upheaval would produce as many faithful martyrs. Moreover, especially in this province, the deplorable condition in which the Manchus have been left by the fortune of revolution, has rendered the opportunities afforded—or said to be afforded—to those admitted to the Christian Church, a very great attraction; and the large turning to Christianity from among the poorest of these peoples, is by no means an unadulterated element of strength in the Church. It has led, however, to numerous movements, especially in Peking, looking to the provision of industrial training and opportunity, both in our schools and within the churches. Rug-weaving, straw-braiding, foreign necktie-making, cross-stitch, brass-hammering, pyrography, and other branches of industry, are being introduced as fast as possible, and Christian instruction provided at the same time.

**New Societies  
Entering the  
Field**

The number of new Christian forces introduced during the period has not been great. The Methodist Protestant Church of the United States has taken over the Kalgan station of the American Board Mission, and is energetically continuing the work of evangelization in that region. Several small, independent bodies have established themselves among us, for the most part apparently preferring to build on other men's foundations, and, therefore, divisive rather than constructive in their total influence. On the other hand, the great enlargement of the work of the Young Men's Christian Association, and the coming in of the Young Women's Christian Association, with their constant emphasis on Christ and the Church as the goal of their efforts, and with their virile enthusiasm in the reaching of young men and young women and setting them to work for others, have been among the strong factors in the Church's growth. The organization of the China Medical Board by the Rockefeller Foundation, and its undertaking to provide the Chinese, through a College in Peking and the fuller



equipment of many hospitals throughout the province, with medical training equal to the best in Western lands, promises longer life and greater earthly happiness to the Chinese people, and a large opportunity for reaching students and patients with the Gospel. And the new Language School in Peking is not to be despised as a Christian force. With more commodious quarters for class rooms and hostel, with the entire time of an efficient Director, who also personally attends to the training of the Chinese instructors, this school now promises to be a veritable "School of the Prophets" in that it prepares young men and women to "speak for God" and to "speak with tongues."

#### **Changes in Emphasis**

The decade has witnessed some changes of emphasis on various aspects of the work.

The English missions have been endeavoring to come abreast of others in the matter of education; while all the missions have found it necessary to set new standards of equipment, method and scholarship, in order not to be altogether outstripped by the increasingly numerous and efficient government schools.

#### **Better Chapel Preaching**

Evangelistically, the missions have realized the necessity of improving the quality of chapel preaching, in order to meet the growing intellectual capacity of the public, and still more the necessity of providing the fullest possible training for the pastors of city churches, in order to attract and hold the student class, the higher social grades and the official class.

#### **Self-support**

Increased emphasis has been laid upon the matter of self-support, both in the local church and in the work of education, this emphasis being made much more palatable and effective as it has been the logical response to an increasing, yet not offensive, demand for a larger measure of self-government. Regular every-member contributions to the support of the Church, steadily increasing school fees, with lessening foreign provision for students' support, have increased the self-respect of the entire Christian community, toned up the discipline of the schools, and greatly expanded the average Christian's sense of responsibility for the Kingdom of God. Groups of

villages are combining to provide the entire support of a local evangelist; and many churches are maintaining their own evangelistic bands.

**Attitude  
Toward  
Christianity** One missionary declares that, so great has been the change in the attitude of the people, especially the better educated, toward Christianity, that, whereas it used to be much more difficult to evangelize the city than the country, now these conditions are rather reversed. The general attitude has become so much more friendly that increased attention has been given to the cities, and in Peking all the Protestant churches have been united, for some years, in the maintenance of tents and booths at the great annual temple fairs, for the presentation of the Gospel to men, women and children. Yet it is not to be denied that much of the former open opposition to Christianity has merely been exchanged for indifference, as former devotion to false gods has been exchanged for atheism or agnosticism. Many men with modern education, while permitting their families to attend Christian chapels and schools, yet warn them not to be misled by Christian teachers. Christianity is much nearer to winning the day over heathenism than it is to victory over secularism. In some quarters, temple worship is not only more and more neglected, but is really falling into disrepute; while in other districts may be seen a spasmodic revival of idolatry, extensive repair of temples and increased attendance upon them.

**Non-Christian  
Religions** In Peking the great inroads made by Christianity, and the agitation of the question of religious liberty, have led to the organization of a Confucian Society, Buddhist Society, and even a Taoist Society, with momentarily energetic propaganda; but with the defeat of the proposal for a National Religion, all seem likely to relapse into the old torpor. The restored annual sacrifice to Confucius, though faithfully performed, with elaborate ceremonial, by a few devotees, yet arouses no enthusiasm and attracts but a few curious observers.

**Roman  
Catholic  
Church** As to the influence of the Roman Catholic Church upon Protestant Missions, it seems to be the general testimony from this province

that the Roman Catholic propaganda is "quieter, less arrogant, less quarrelsome, less baneful," and that this is largely due to "a growing cordiality of understanding between the responsible authorities of that Church and the Protestant missionaries, making more easy the settlement of the still numerous cases of friction between the members of the two churches." More and more clearly, apparently, are the Chinese people coming to discriminate between the two churches, as to the moral character of their members.

**Influence of the China Continuation Committee** There can be no doubt that our work has profited through the Continuation Conferences of 1913 and the organization of the China Continuation Committee, both inspirationally and organically. Many departments of work have been more fully co-ordinated; standards have been raised through conference and comparison and criticism; and an increased realization of our true oneness, under differing names, has stimulated and encouraged us.

**Evangelism** The recent Evangelistic Week, proposed by the Evangelistic Secretary of the China Continuation Committee, has brought spiritual refreshment and new energy to many a missionary, has aroused thousands of ordinary church members not only to a sense of responsibility, but also to a realization of ability to witness for Christ among family, friends and neighbours, and is bringing a large number of new converts into the Church. The campaigns of Dr. Mott and Mr. Eddy, especially among the student classes, with the preparatory work done by Prof. Robertson and others in the popular lecture field, have all contributed unquestionably to produce the new attitude of open-mindedness among the educated and those preparing for intelligent life-work, and to bring not a few of these into vital connection with Christ and His Church. The numerical results have been far less than first reports appeared to indicate, the actual ingathering being but a very small fraction of the number of cards signed. Many of the Bible Classes organized at that time ceased to exist, while others have dwindled almost to the vanishing point. Nevertheless, thousands of this influential class heard the Gospel for the first time, and that in virile fashion; the work of the Young Men's Christian Association

was permanently strengthened; and our churches have received considerable additions. The custom of offering popular lectures to the public, with or without illustrations, has become thoroughly established as an effective method of interesting the indifferent, and as an introduction to the preaching of the Gospel. The "Health Campaign" of 1916 was not only of great value in arousing the public on the great question presented, but incidentally brought together secular and spiritual leaders in a common cause.

**Mission and  
Church  
Statistics**

It is unfortunate that the statistics of mission work, ten years ago, were not arranged according to provinces, as it is impossible to ascertain from those published in 1907 how great has been the increase. It may be said approximately, however, with regard to the missionary force, that there has been a greater increase in the number of single women than in the number of men, and that the present total of 388 foreign workers is about a twenty-five per cent increase for the decade. The forty-eight ordained Chinese preachers are nearly double the former number, and the total of Chinese workers, 1,097, is an increase of about fifty per cent. Of the 17,818 communicant members now reported, a net proportion of fully one half seems to have been added since 1907.

**Christian  
Education**

The general level of intelligence among these Chinese Christians has certainly risen, and Christian parents, with few exceptions, desire to have their children educated, though that may not always be from the highest motives. The coming into the Church of more educated men and women has, of course, not only contributed to this raising of the level, but has also increased the demand for the elevation of the standards of education in mission schools. Opinions differ widely as to the relative positions of mission and non-mission schools in reference to scholarship. That within the decade the Government has outstripped the missions in the matter of material equipment, is undoubtedly true. That, on the average, the government schools give a more perfect training in Chinese is also true; but that this superiority extends to all the work of the

schools, while strongly declared by some, is as strongly denied by others, who assert that the mission school work is far more thorough.

**Economic Condition** As to economic conditions, here as elsewhere, life grows more expensive for all classes, though the Chinese market, as to the necessities of life, is probably less affected by the Great War than any of the neutral lands of the West. Famines continue to follow the ravages of our uncontrolled rivers, yet in some regions cloth-weaving and other industries have come in to relieve the frequently recurring distress of short crops.

**Spiritual Life** But, in spite of economic difficulties, there has been a steady growth in self-support, accompanied by, and in part resulting from, a more vigorous religious life and a growing missionary spirit, already referred to. There appears to be more general appreciation of the value and necessity of prayer; more family altars have been reared and maintained, more meetings for prayer held by little groups in private homes, more special gatherings, large and small, for prayer for the new Republic, for the President and Parliament, for religious liberty, for the speedy coming of peace, and for the advancement of the Kingdom of Christ.

**Authority of Chinese Church** In most of the missions there has been a steadily enlarging transfer of authority and responsibility from the foreign missionary to the Chinese Church, or the cordial sharing of that authority and responsibility with the Chinese leaders. This has been in part due to the increased fitness of Chinese leaders to shoulder these burdens and privileges, and in part to the purpose of fitting them therefor. At the same time, all reasonable movements of the Chinese themselves in the direction of establishing independent churches, in the hope of attracting many who shunned the Christian Church as a foreign institution, have been most sympathetically treated by the missionaries of the province, who have gladly made financial contributions to start such work, and accepted service on their advisory boards while not becoming members of the new churches. Such organizations, in Peking and Tientsin, have found a large field of

usefulness and attracted to themselves many Chinese prominent in educational and political circles, some of whom, like Messrs. Chang Po-ling and Yung Tao, have become prominent also in various departments of Christian work.

### **Theological Education**

It has become more and more apparent that our standards of theological education must be raised, to provide Christian leaders for such churches and for those still connected with the missions, and the last few years have seen a great speeding up of the advance movement in our theological colleges and Bible training schools, the output of which, with few exceptions, is making good in all departments of the Church's activity. Some of the graduates are developing such talent for leadership that many laymen associated with them are acquiring, through observation and experience, fine capacity for lay leadership. Through these schools, chiefly union, it has come to pass that a rapidly increasing proportion of our local evangelists have secured at least three years of special preparation for their work.

### **Conferences for Lay Workers**

In some centres, like Peking and Paotingfu, promising laymen, serving the Church as unpaid laborers, are gathered together for a month each year, for an intellectual and spiritual uplift. Students of all grades, male and female, Christian and non-Christian, are given an annual opportunity for enlightenment, inspiration and decision at the summer conferences of the Young Men's Christian Association and Young Women's Christian Association, usually held at the Western Hills, near Peking, where direction has already been given to many a strong young life.

### **Educational Needs**

In spite of what we have said about progress in education, it would be the height of folly to claim that the work of Christian education in Chihli Province is adequate to meet the needs of this region. One of our greatest weaknesses is the paucity and the poverty of our primary and intermediate schools, the feeders for the high schools, colleges and professional schools. The government schools by no means meet the need; first, because there are not enough of them, and, second, because the lack of a Christian atmosphere in



the earlier stages of education is apt to prevent any desire for that atmosphere in the later stages or any devotion of the life to Christian service. Five or ten times the present number of day schools, in city and country, could profitably be established. But this leads to another of our outstanding weaknesses, the lack of preparation to give normal training of any grade. Peking University plans it as one of the first forward steps of the immediate future; but at present the would-be teacher has to content himself with little more than a general education. For the training of students of all grades in self-respect, through self-support, an increasing number of schools, of various grades, are introducing industrial features, unavoidably prolonging the years of school life, but well rewarding that slower progress in other ways. For the inspiration of teachers, and as partial atonement for the lack of normal instruction, Peking is now offering a teachers' summer institute, which is proving most popular. In the hope that fuller government recognition may some day be secured for the work of our schools and their diplomas, an effort is making to model the curricula of mission schools upon those adopted by the Board of Education, to secure a larger degree of uniformity among the various missions, and to use, so far as possible, the approved text books.

#### Medical Work

It is almost, if not quite, as sadly true as ten years ago, that the influence of the medical work, as an evangelistic agency, is confined largely to the cities where hospitals are located and to the limited districts from within which patients are able to go to these hospitals. So few, in proportion to the need, have been the Chinese graduates of our Christian Medical College, and so great the opportunities for lucrative employment in the cities, in army and navy and elsewhere, that the prospect of physical relief and spiritual quickening in the country districts through their ministrations seems very remote indeed; yet something is being accomplished in this direction; and, in the city hospitals and dispensaries, evangelists, foreign and Chinese, do a large work, the



influence of which, in breaking down prejudice, opening closed doors and leading souls to Christ, is by no means small.

**Christian  
Literature**

As for Christian literature, it may also be said that its influence in the cities is much larger than in the country, on account of the more general illiteracy in the country. Colporteurs offer books and tracts throughout the province, in the market towns, at the temple fairs, and from house to house; but their stock consists chiefly of Bible portions, attractive through their cheapness, yet in themselves too often incomprehensible; and the spiritual returns are not strikingly large. The high price of paper is hampering the work of the tract societies. The last two years have witnessed the amalgamation of the North China Tract Society, with headquarters in Peking and Tientsin, with the Central China Religious Tract Society, forming the Religious Tract Society of North and Central China, at Hankow, still maintaining a Branch Depot at Tientsin. For some reason there does not seem to be as large a subscription from Chihli Province as from some other provinces, to the religious periodicals published in Shanghai.

**Mission  
Comity**

The relations among the various missions and Churches in this province are probably as good as anywhere in China, the presence of friction being exceedingly rare. Where several missions occupy the same city, missionary associations and Chinese ministers' associations are the order of the day, and often also union evangelistic bands. In education, after years of negotiation, the Federated Peking University, a union of the former North China Educational Union, including the American Congregational, American Presbyterian, and London Missions, with the American and English Methodist Missions, in all departments of higher education for men and women, is an accomplished fact, and awaits only a fuller provision of funds to appear as a distinct and powerful entity in the Christian conquest of North China. A Union Bible Institute for men and another for women provide for the training of those who cannot hope to pursue a college course.

Inadequacy  
of Present  
Occupation

Of course the Christian forces, however they have prospered, and however united they may be, are painfully inadequate for the evangelistic needs of this great, teeming province. As one has written, "Judge from the fact that nine Chinese and six foreigners are endeavoring to evangelize nine *hsien* (counties) as to how adequate is our occupation of the field." Another says, "To meet immediate urgent needs, we should have four times our present Chinese staff and twice our foreign staff." The thickly inhabited portions of the province have missionaries in most of the *Fu* (prefectural) cities, and native evangelists resident in most of the *hsien* cities and visiting the large market towns and many of the villages; but the number who have not heard the Gospel is probably still many times the number of those who have, and the opportunity of many who have heard has been utterly inadequate for the reaching of mind and heart with the truth. As compared with most provinces, Chihli is well supplied with railways, and the doors are open in every direction and among every class; "but the laborers are few."

## CHAPTER XI

### FUKIEN

Lewis Hodous

\***Area.** 46,332 sq. mi. †**Population.** 13,100,000; 282 per sq. mi.; greatest density along the coast and in the valley of the Min river. **Topography.** Very mountainous, mountains running almost parallel with the coast, altitude from 1,000 to 6,000 ft. Coast broken with many bays, too open for shelter. Climate semi-tropical. Chief harbours are Foochow and Amoy. Fruit, tea, rice, sugar cane and wheat are the chief agricultural products. Mineral resources unexplored. **People.** Independent, energetic, venturesome. Considerable emigration from S. and S. E. **Language.** Amoy, Foochow, Hinghwa, Shaowu and southern Mandarin are the chief dialects. **Cities.** Foochow (over 600,000). Over 100,000—Amoy, Changchowfu and Chuanchowfu. There are 22 other cities with populations ranging from 25,000 to 75,000. **Waterways.** Coast-wise trade, Amoy, Foochow and Santuao. Min river navigable beyond Yenpingfu. Coast rivers navigable for short distances. **Roads.** Traffic carried on chiefly by carriers. Main roads connect Foochow, Wenchow, Yenpingfu and Hangchow. **Post Offices,** 69. **Postal Agencies,** 324. **Telegraph Stations,** 16. ‡**Missionary Societies at work in the province,** 12. §**Total missionaries,** 403. **Total Chinese workers,** 3,027. **Communicant members,** 29,917.

**Emphasis on Education** One of the most significant events in China in the last decade was the organization of the modern educational system. In 1905 a decree was issued outlining the aim of education as cultivating loyalty to the Emperor, reverence for Confucius, devotion to public welfare, the martial spirit, and respect for industrial pursuits. Some of these statements were changed by the Revolution, but the impulse they started is active to-day. The general demand for modern education which followed this decree crowded the mission schools with pupils. The plants were enlarged, the teaching staffs increased. In fact the dominant note in the missionary policy of the decade has been education. New institutions were founded. At

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary statistics, 1915. §Including wives.

Foochow, Trinity College, with a complete plant, opened in 1912. The Young Men's Christian Association established a school. The South China Women's College was organized and its fine buildings put up. The Roman Catholic Church established a school of mines and railways in Foochow. The government curriculum and text-books helped to unify mission curricula. In 1905 the Fukien Educational Association was organized. This association brought together the Christian educators of Fukien and introduced uniform curricula and uniform examinations.

The new education brought the Chinese scholars and missionaries into more sympathetic relations. A number of American teachers were engaged by the government schools. Several missionaries taught in government schools. The new education laid a foundation for the reception of the Christian message. During both the campaigns conducted by Mr. G. S. Eddy the students responded most heartily to his message.

**Governmental Changes and the Church** The second event of importance was the decree of 1908 which promised constitutional government and made provision for an ambitious programme of preparing the people for popular government. The Revolution carried out this programme in a way not contemplated by the framers of the decree. The new spirit in China which produced the Revolution exerted a great influence on the Church in Fukien. Every church was either reorganized or the organization was filled with a new spirit. The Chung Hua Sheng Kung Hui was organized as a national body, the London Missionary Society churches organized the China Council and the different Presbyterian Synods are contemplating the formation of a General Assembly. The American Board churches are making plans to unite with the Congregational churches in other parts of China. The attempt to make Confucianism into a state religion united the preachers and pastors into a strong body which at one time was full of promise for a provincial Church.

**Union Movements** The decade will be known for its union movements. The Foochow Union Medical College was organized in 1911, the Foochow

Union Kindergarten Training School in 1911, the Foochow Union Theological School in 1912, the Foochow Union Normal School in 1913, the Fukien Union College in 1915, the Fukien Christian University in 1916. The University is to be composed of the four union schools already organized at Foochow. Recently forty acres of land located between Pagoda Anchorage and Foochow were purchased for the University site.

**Union in Evangelistic Work** A similar tendency toward union expressed itself in the evangelistic work. The North Fukien Federation Committee was organized.

In Amoy another presbytery was formed. Now there are three presbyteries forming one Synod. The Provincial Evangelistic Campaign conducted by Mr. G. S. Eddy in 1914 united the Christian forces in the province. Since then the union committees at Foochow and Amoy have kept up their work, bringing about a better understanding among the Chinese workers. They have conducted Bible classes, evangelistic meetings, held lectures on sanitation, divided Foochow into districts and planned "The Week of Evangelism." The missionaries meeting at Kuliang during the summer organized the Evangelistic Conference, which has not only afforded opportunity for exchange of ideas, but has also been a means of inspiration.

**Christian Associations** The Young Men's Christian Association after a short, snappy campaign raised money for a new building, which is now occupied, and is making a rich contribution toward Christian work in the province. The Association also acquired a place in Foochow City which promises to become a strong centre. In Amoy, the Young Men's Christian Association was organized. The Young Women's Christian Association has two workers at Foochow.

**Results of Union Effort** After the Revolution Hinghwafu was disturbed for many months. Then followed a revival which still continues to tax the strength of all workers. The Continuation Committee conferences in 1913 and the subsequent organization of the China Continuation Committee have assisted the missions to understand the times, take a new attitude toward the Chinese leaders and

the Chinese Church, to visualize their problems and gain help from other parts of China.

**Missionary Staff** The missionary staff was grown in ten years from 311 to 403, or 29.6 per cent. The men have increased from 84 to 116 and the women from 227 to 287. In 1905, 39.2 per cent of the missionaries were located in Foochow and Amoy. In 1915, 42.9 per cent were in these two centres. The reinforcements outside these two centres went to strengthen existing stations. Many of the new missionaries have come out for special work in education. More recently other specialized workers have been added, such as treasurers, builders, and an agriculturist.

**Specialization in Work** The work of the missions is becoming differentiated. The executive function has developed. The old mission meeting has given way to executive and finance committees which are quite small, meet frequently, and handle most of the routine business. The annual mission meetings are taking up the larger problems of policy. The missions do not exercise ecclesiastical functions, these being entirely in the hands of the Chinese Church.

**Chinese Church** The number of full communicants has increased from 23,451 to 29,917, or 27.5 per cent. This increase has not been evenly distributed. South Fukien reports 727 members less than ten years ago. On the other hand Hinghwafu reports an increase of 2731 and the county of Futsing, 1777. That is, 69.7 per cent of the increase took place in Hinghwafu and Futsing. There are several reasons for this slower growth outside of these two centres. Just at the beginning of the decade Amoy lost many members from plague. In the previous decade a large number of people were received who expected help in lawsuits. These have left the Church. There is a continual drain on the churches of Fukien from the Straits Settlements, where large Christian communities have been established by Foochow people. The Methodist Episcopal Church gave 186 letters of dismissal in 1914 and 1916. The country churches have not made large gains. This is partly due to the transition in method. The older



methods of evangelism are being discontinued and the newer methods have not yet been adopted.

**The Roman Church** Roman Catholics have increased from 45,024 to 59,451, or 21.3 per cent. Foreign priests have increased from 50 to 56, Chinese priests from 17 to 31, and chapels from 173 to 264 in the same period.

**Contributions for Church Work** On the other hand contributions of Protestant Christians for church work have increased from \$30,087.92 to \$171,450.61, or about 114 per cent. The per capita increase is from \$3.41 to \$5.99. In this matter Amoy and Hinghwafu show larger increase than North Fukien. This increase is not due so much to better financial methods as it is to the awakening of the Church. The increase represents a higher degree of devotion, intelligence and self-respect. It is intimately related to the larger outlook gained by linking up the Fukien churches with other churches in China.

**Social and Economic Status of Church** The social and economic status of the church members may be seen from a study of twelve churches with 782 members located in Foochow, made in 1914. It was found that twenty-five per cent of the members were merchants and shop-keepers, twenty-five per cent students, sixteen per cent teachers, fifteen per cent workmen, three per cent doctors, three per cent government employees, two per cent farmers, one per cent ministers, one per cent other occupations, and nine per cent no occupation. In the country districts, the farmers would probably be in the majority. As to income, forty-two per cent had an income of \$101 to \$250 per year, twelve per cent from \$251 to \$500, five per cent from \$501 to \$1,000, and one per cent over \$1,000. In literacy the church members stand higher than similar classes outside the Church. Forty-five per cent of the members had a fair education. Nineteen per cent could not read. While this study was somewhat limited, it gives us an insight into general conditions. There are groups in the Christian Church which would fall below and there are sections, especially in South Fukien, where the average would be higher.



**Spiritual Life  
of the Church**

The religious life of the Church is reflected to some extent by the general opinion about Christianity. Judging from the growing respect for Christianity among the intelligent classes, the Christian life of the church member commands the approval of the average man. The Sunday schools have been improving. We have now nine secretaries giving full time to this important work. Bible classes for church members are being organized. Last year in Foochow alone there were seventeen classes. For non-members there were twenty-four classes with the largest single attendance of 204. The evangelistic spirit is growing. The Week of Evangelism was generally observed with good results. The churches are conducting day schools. In South Fukien these schools are financed by the Chinese. The churches in the province have established classes for illiterate people, held lectures on sanitation and hygiene, and distributed literature, cleaned up certain villages, established opium cures, organized an orphanage. They have been generous in contributing toward the poor among themselves and those afflicted by great calamities elsewhere.

**Missionary  
Spirit**

The missionary spirit has been manifested by the interest in the evangelism of certain places in the province. The London Missionary Society churches have started and kept up the work in the Tingchow prefecture. Each of the church groups supports a home missionary work managed entirely by the Chinese. The members of the Chung Hwa Sheng Kung Hui have turned their attention to Shensi where they are planning to conduct a mission. In the same survey mentioned above, it was found that each dollar raised by the Chinese was spent as follows: pastor's salary, 63, church expenses, 24, Sunday schools .01, church extension .08, other activities .04. The Sunday school at present is receiving more attention.

**Church  
Leadership**

The last decade has produced a number of strong leaders among our pastors and preachers. They have measured up to the possibilities before them. We have now in the province 214 pastors as against 165 reported in 1907, a gain of 29.7 per cent. Other employed Christian evangelistic workers number 714 men,

490 women, giving us (including teachers and medical workers) a total of 3,077 workers, of whom 277 in evangelistic work are employed by the Chinese Church. As to lay leaders the need was brought forward quite prominently in the provincial campaign. The matter is up before the churches and there is every promise that these leaders will be forthcoming.

**Christian Education** Christian education has made great progress during the last ten years. In 1916, forty-three foreign men, 109 women, 683 Chinese men, 593 Chinese women, were engaged in Christian education, making a total of 1,428 persons. The number of all pupils in Christian schools has increased from 11,617 to 28,603, or 146 per cent. Of these 9,109 were girls. Roman Catholic schools report 3,897 pupils and the government schools 95,144, making a total of 127,620 pupils reported. Probably an equal number of children attended private schools. Fukien has accordingly a school enrollment of about two per cent of the population. This is a little higher than the percentage in China as a whole, which the Minister of Education estimates to be one third of one per cent. India has 1.61 per cent of the population enrolled, Japan 12.5 per cent, and the United States has 20.1 per cent. This illustrates the task of education in Fukien.

**Educational Changes** While the increase in numbers is remarkable, the changes in methods, policy, and equipment are more significant. The primary schools have a uniform curriculum. The uniform examinations are growing in popularity. The schools are receiving better supervision. They are better equipped and located. The higher primary schools for boys and girls are well managed institutions. The Anglo-Chinese colleges formerly unrelated to the general mission education have become middle schools. The Fukien Christian University has a broad base upon which to build. There are 104,830 boys in the lower and higher primary schools and 3,838 in the middle schools. Experiments are being made in introducing a little vocational education. Agriculture, book-keeping, typewriting and manual training have been introduced into several schools.

**Normal  
Schools**

The Union Normal School at Foochow is training teachers for the primary schools.

There is a normal school at Hinghwafu and normal classes in several other places. There are four institutions training men for leadership in the churches. Three of these are union institutions. At Amoy, Hinghwafu, and Foochow, middle school graduation is required for the higher class of men. Each mission has training schools for women workers. These report 841 students. Many of these are in the lower schools for women.

**Medical  
Work**

In the *Century of Missions* thirty-two physicians, twenty-four hospitals and seven foreign nurses are reported in this province. The last statistics show forty-two physicians, twenty-two foreign nurses, and forty-three hospital buildings. The hospitals have turned their attention toward the training of nurses. There are five such schools for nurses with sixty-one students. In five medical classes there are forty-one men and thirteen women. The character of the medical work is changing. The pioneer work of the early days is giving place to a more intensive type of work. The Foochow Union Medical College has an enrollment of twenty-two. It has graduated four students. The outlook for students who are graduates of middle schools is good.

**Literature**

The missions are looking forward to a re-organization of the agencies which produce and distribute literature. The North Fukien Tract Society has been re-organized, admitting Chinese as members and giving them a place on the governing board. It has under consideration plans which will bring about a large distribution of Christian literature. At Amoy the output of Romanized increased from 9,374 copies in 1908 to 36,989 in 1916.

**Co operation**

Although the union institutions are quite recent in Fukien, the spirit of co-operation has always existed, especially at Amoy, where it took concrete form in the South Fukien Presbyterian Church. The union institutions in Foochow in which the American Board, Church Missionary Society, and Methodist Episcopal Mission all co-operate are the Foochow Union Kindergarten

Training School, (1911), Foochow Union Medical School, (1911), Foochow Union Theological School, (1912), Fukien Union College, (1915), The North Fukien Religious Tract Society, and the North Fukien Federation Committee. The American Board and the Methodist Episcopal missions co-operate in the Foochow Union Normal School, (1913). The six missions in the province expect to co-operate in the Fukien Christian University.

In Amoy the English Presbyterian, London, and Reformed Church missions all co-operate in the Amoy Union Theological School, Talmage College, Women's Bible Training School, South Fukien Tract Society, and the South Fukien Missionary Conference. The English Presbyterian and Reformed Church missions co-operate in the Orphanage and the South Fukien Presbyterian Church. The Fukien Educational Association and the Kuliang Evangelical Conference unite all the missions of the province. Amoy and Foochow have strong union evangelistic committees consisting of Chinese workers.

The co-operative movement in educational institutions has created sympathy and co-operation in our churches. The workers and the Christians have had their vision of the Kingdom enlarged. These movements have led to efficiency and economy. The greatest hindrances to further co-operative movements and to the usefulness of present movements are the numerous dialects, the lack of rapid communication, and the general backwardness in the development of the rich material resources of the province. With the increased use of Mandarin in our schools, the dialect difficulties will be partially overcome. The post office is doing a good service in bringing distant places in touch with one another. The Kuliang summer resort is an important factor in bringing about co-operation. The increasing realization of the power of intercessory prayer is one of the strongest bonds.

**Promising  
Features**

Factors which give most promise are the increased interest in Bible study on the part of the church members and students in the government schools. The churches are becoming interested in evangelism and social service. The religious training of the young is receiving more earnest attention. The attitude

of the higher classes is very sympathetic. The leaders especially at Amoy and Foochow are facing the problem of city evangelism and they are uniting Christian forces in order to solve this problem. There is promise of strong leaders in the ministry and the laity. The prospect of opening the Fukien Christian University, in which all the missions shall co-operate, is full of promise.

**Present  
Needs**

That the present staff of missionaries is insufficient for the immediate task is made clear by the urgent calls for new workers by all missions. One mission with sixty-four members, and which has recently received re-enforcements, is calling for thirty-six new workers, an increase of fifty-six per cent above its present force. The Fukien Christian University will require about thirty teachers to man the different departments. Christian education and the Christian Church will be greatly strengthened when this institution is well established. It will furnish leaders for our educational institutions, churches, and hospitals. We need more physicians and nurses to manage the forty-three hospitals. We need Chinese leaders who will take the churches in the large cities, supervise country work, teach in the schools and do social work. We need trained Chinese women who will help their sisters, now so eagerly reaching out for a larger life. We need a large number of laymen who are the bulwark of the Church. We need above all the Spirit of the Master who shall vitalize all and use all for the coming of the Kingdom.

## CHAPTER XII

### HONAN

W. H. Grant

**\*Area.** 67,954 sq. mi. **†Population.** 25,600,000; 376 per sq. mi. Quite dense everywhere, but especially N. of the Yellow river, and in the region of Nanyangfu. **Topography.** W., S. W. and E. mountainous. Central plain slopes gradually toward the E. Floods of the Yellow river a constant menace. Climate rather severe in winter. Summer heat in the plain is great. Soil fertile for the most part, producing excellent crops. The province is rich in coal and iron. **People.** Few immigrants from other provinces and few native tribes. Typical Chinese. **Language.** Mandarin spoken throughout. **Cities.** Kaifengfu the only city over 100,000. Twelve cities reported with populations between 25,000 and 75,000. **Waterways.** Yellow river navigable only in places. The Wei river in the N., the Pei river in the S. W., and the Hwai in the S. E. **Railroads.** Peking-Hankow; Kaifeng-Hüchowfu (Chihli); Kaifeng-Shensi via Honanfu and Tungkwan Pass. **Roads.** Province well supplied. **Post Offices,** 71. **Postal Agencies,** 427. **Telegraph Stations,** 31. **‡Missionary Societies at work in the province,** 18. **§Total missionaries,** 320. **Total Chinese workers,** 742. **Communicant members,** 8,074.

**Missionary Occupation** This province, notorious as one of the most anti-foreign, was first occupied by resident missionaries in 1884. Prior to that year it had been visited occasionally by Bible colporteurs and missionaries, and with considerable regularity and frequency since 1875. Kaifeng, the last of the provincial capitals to open its gates to the entrance of the foreigner was occupied in 1902. Up until 1900 Honan was occupied by only three Protestant missionary societies. But during the five years immediately following the collapse of the Boxer uprising several new societies entered the province. So in 1907 there were nine societies laboring in the province, with a staff of 121 missionaries located in forty stations, and a Chinese Christian community numbering 2,257 persons.

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary statistics, 1915. §Including wives.



During the decade 1907-1917, nine other societies have begun work within the province. And now there are eighteen societies laboring in Honan, with a staff of 336 missionaries comprising 85 ordained ministers, 24 physicians, 33 lay workers, 194 ladies (including wives). These are distributed in sixty-five mission stations situated in fifty different centres. The Chinese Christian community now numbers 15,723 persons, comprising 8,074 communicants and 7,649 catechumens under Christian instruction. There are 183 schools of all grades, with an attendance of 4,201 students. In mission hospitals 47,502 patients were treated during the last year.

**Provincial Council** In 1907 the missionaries of Honan Province present at the Centenary Conference in Shanghai, there decided to form a Provincial Council; and shortly after their return to Honan representative workers (foreign and Chinese) met and formed "The Honan Federation Council." This Council met regularly for four years and all the societies laboring in the province, with one or two exceptions, joined heartily in its proceedings. A mission map and directory of the province was prepared; much useful information regarding the missionary occupation of Honan was secured; advice was given to societies desiring fields in which to labor; and comity and co-operation was promoted by meeting and discussing important matters of mutual interest. The meetings of the Council were interrupted in 1911 by the outbreak of the Revolution and have not since been resumed. The hope is cherished that in more peaceful times the Council may again meet to continue its good work, for there is an urgent demand for greater co-operative effort along many lines, some of which are new. And co-operation is impossible without meeting to discuss work.

**Political Events** In November, 1908, the Emperor Kwang Hsu and Empress Dowager Tzu Hsi died, and in January, 1909, H.E. Yuan Shih-kai, banished from the arena of Imperial politics, sought an asylum in his native province in the city of Weihwei.



Here and at Changte he passed the years of his retirement till recalled in 1911 by the Throne, to save the dynasty tottering to its ruin amid the throes of the Revolution.

**The Revolution** When the Revolution occurred in 1911-12, it seemed as if Honan, situated directly between the opposing forces of the imperialists in Peking and the revolutionists in Wuchang, would be very seriously disturbed by the cataclysm. In reality, however, the province generally remained comparatively tranquil. The Peking-Hankow railway was congested with troop-trains, and some deeds of violence were committed by the troops along the railway line; but the people of the province, while under considerable tension, remained quiet. Some secret societies and lawless bands who threatened to cause trouble in certain districts were sternly repressed by the local officials. The staffs of several missions remained intact on the field, and by so doing braced the courage of the timid Chinese, preventing panic. Mission work proceeded without serious interruption, in many parts of the province.

**"White Wolf"** When in 1913 the Rebellion broke out along the Yangtze valley, the bandit "White Wolf" with his horde of desperadoes began to harry the southern parts of the province, committing many acts of wanton cruelty, pillage and rapine in many cities and towns and throughout large sections of the country. His violence was generally directed against Chinese, but on several occasions missionaries were attacked, one was killed, some were carried away captive and others suffered in other ways. Panic prevailed throughout the part of the province in which he operated until finally, in 1914, he was captured by treachery and beheaded.

**Famine** During 1913-14 famine conditions prevailed in the eastern and southeastern parts of the province, and extensive famine relief, by which many lives were saved, was given by the missionaries in co-operation with the Chinese officials at Kaifeng and several other centres. Typhus, famine fever and smallpox were also common and several of the missionaries died.

**Provincial  
Evangelistic  
Committee**

By the arrangement of the Forward Evangelistic Committee of the China Continuation Committee, Rev. G. Sherwood Eddy and Dr. W. E. Taylor spoke at the Annual Missionary Conference in 1914 at Kikungshan. As a result of their addresses a Provincial Evangelistic Committee was appointed to prepare plans for special evangelistic meetings for educated classes in some of the chief student centres. These meetings took place in the autumn of 1915 in the cities of Kaifeng and Weihwei. Dr. W. W. Peter and Rev. Donald MacGillivray, D. D., were the speakers. The audiences were large, the friendly co-operation of the Chinese officials was cordial and extensive, and the number of those who signed cards signifying their desire to join classes for Bible study was gratifying. But the follow-up work was not so extensive and thorough as was desired. Tangible results, however, were obtained in the conversion of several students. Special evangelistic meetings for women were conducted by Miss J. G. Gregg of Hwailu. The attendance and interest at these meetings were excellent.

**Province-wide  
Campaign**

The Missionary Conference at Kikungshan in 1916 was addressed by Rev. E. C. Lobenstine and Rev. A. L. Warnshuis. The Provincial Evangelistic Committee then appointed was instructed to inaugurate a five-year evangelistic campaign which will enlist the co-operation of every Christian in Honan, and bring the Gospel to the ears of every non-Christian in the province. This province-wide effort was begun with a Week of Evangelism at the beginning of the Chinese year, 1917. The Chinese Christians threw themselves into this effort with zest. Reports from all parts of the province are most encouraging. The Chinese Christians everywhere enthusiastically endorse the results of this year's week of voluntary service and the continuation of the work next year.

**Growth of  
the Church**

The numerical increase during the decade (1907-17) from 121 missionaries to 336, and from 2,256 Christians to 15,723 does not

adequately represent the growth of the Christian Church during this period. Growth in Christian knowledge and character has been correspondingly great. There has been great advance in the spirit of independence and self-support, and in many of the larger Christian communities congregations, with more or less complete organization, have been formed, and are now supporting their own evangelists or pastors and largely or wholly managing their own congregational affairs. In the Canadian Presbyterian Mission in 1909 the 'Chang-wei-hwai (彰衛懷) Presbytery' was formed and has since been assuming its full share of responsibility for the work among the congregations of the mission.

Immediately after the Revolution there arose among the Christians throughout the province an exotic growth of independence of spirit, which was probably due to the Presidential proclamation of complete religious liberty and to the new conditions generally. This spirit, while it still exists, is not so prominent as it was a few years ago. The Christians have learned from experience that the assumption of large responsibilities demands adequate preparation beforehand.

**Training  
of Christian  
Leaders**

In the various missions, by means of Bible schools, evangelist schools and station classes, male and female workers are being prepared as rapidly as possible for the responsibilities of leadership in the Christian Church. Congregations are encouraged to assume complete management of their own affairs by having an evangelist of their own whom they support and control.

**Christian  
Joint-stock  
Companies**

In some centres the establishment of the Republic and the new order of things induced the Christians to launch joint-stock companies for mercantile purposes. But so many of these ended disastrously that this unholy ardour for the rapid acquirement of wealth was fortunately checked.

**Friendlyness  
of the Gentry**

The friendly relations with influential Chinese, which have existed since 1902, continue to increase. During the Revolution the missionaries in one of the cities were requested by some of the official families to permit their wives and children to

take refuge in the mission premises should rioting occur. Happily, this was not necessary.

At the time of the establishment of the Republic, the *literati* of one of the cities requested permission to use the mission church for their meeting to celebrate this event, and expressed their high sense of appreciation of being permitted to do so.

When the city and country councils were inaugurated, representative pastors and evangelists were invited to be present to speak at the inauguration ceremonies.

At the special evangelistic meetings for the educated classes, already referred to, conducted by Drs. McGillivray and Peter, the leading officials attended, and some of them presided. They also tendered receptions and dinners to the speakers and to some of the resident missionaries.

When the officials at one of the Mission centres were informed of the approaching visit of Rev. Ding Li-mei in March, 1917, they announced their desire to attend one of his meetings and bring the teachers and students of the government schools with them if the meeting could be arranged in the mission church. And when the day arrived the *taotai* and *chih hsien* with their retinues and some three hundred teachers and students from the government schools listened attentively to Mr. Ding's earnest address.

More than once missionaries have been requested to teach as *locum tenens* in the government schools and have done so.

This prevailing friendliness of officials and teachers secures for the missionaries the universal friendship of the students and of the common people. All classes of society are ready to give an attentive hearing to the Gospel. Accordingly special emphasis is being laid upon efforts to reach the educated classes. In several cities classes in the English Bible, classes in Christian Ethics and other similar subjects are taught. The students in government schools attend these classes in considerable numbers, and the results are encouraging.

The wider establishment of Christian elementary day schools is being promoted for the purpose of creating a larger body of educated Christians.

**Personal  
Evangelism**

A general effort is being made to enlist the personal help of every Christian in a definite effort to lead all the unsaved members of their own families to Christ, and to preach the Gospel to every man and woman in the province within the next five years.

**Inter-mission  
Co-operation**

In South Honan the Lutheran missions have united with the Lutheran missions of Hupeh in the prosecution of higher education. And in North Honan the Canadian Presbyterian Mission is co-operating with the missions of Shantung Province in the arts, medical and theological faculties of the Shantung Christian University. The Canadian Anglican and the Canadian Presbyterian missions co-operate in male and female normal school classes.

## CHAPTER XIII

### HUNAN

G. G. Warren

**\*Area.** 83,398 sq. mi. **†Population.** 23,600,000. 282 per sq. mi. Densest in the narrow river valleys and around the Lake. **Topography.** Mountainous especially in the W. and S. Tungting Lake in the extreme N. E. 75 mi. long and 60 mi. wide in the summer when the inflow is great. Four rivers empty into this lake. Plain S. of Changsha. Province noted for its forests and tea. Coal the chief mineral product. **People.** Progressive, militant, and formerly anti-foreign. Miao tribes in N. W. **Language.** Mandarin, with pronounced local accent. **Cities.** Over 100,000—Changsha, Siangtan and Changteh. No other large cities. **Waterways.** Steamer traffic on the Lake between Changsha and Hankow and Yangtze ports. Siang, Li and Yuen rivers are navigable sometimes for a considerable distance. **Roads.** The province is well supplied with roads, and there is a constant intercourse with adjacent provinces. **Railroads.** Pingkiang-Chuehow-Changsha; 60 mi. of the Hankow-Canton line. **Post Offices,** 53. **Postal Agencies,** 339. **Telegraph Stations,** 36. **‡Missionary Societies at work in the province,** 20. **§Total missionaries,** 327. **Total Chinese workers,** 837. **Communicant members,** 6,978.

**Missionary Societies** In the *Century of Missions*, sixteen\*\* different societies reported work in the province of Hunan. Of these fourteen are still at work. The Northern Presbyterian Mission has received into full union with itself the workers who ten years ago were designated "Cumberland Presbyterian," and has also taken over all the work in the province that was then carried on by the London Missionary Society. During the decade six other societies have commenced work: American Bible Society, Bible Institute of Los Angeles, Church of England Zenana Missionary Society, Canadian Holiness Mission, Seventh Day Adventist Mission and Young Men's Christian Association. The independent worker referred to on page 552 of that volume has left the province. Another independent

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives.

\*\*Separating the China Inland Mission and the Liebenzell Mission.

worker (with his family) has gone on furlough to his native land, Russia, and his work is for the time being superintended by the Liebenzell workers with whom he was formerly associated.

Of the twenty societies at work, the American Bible Society, Bible Institute of Los Angeles, Hunan Faith Mission, Yale Mission and Young Men's Christian Association have no independent church work, but are auxiliaries of all the churches. The Church of England Zenana Missionary Society, also, does all its work in connection with the Church Missionary Society. There are, then, fourteen different church organizations in the province connected with missionary societies; there is also an independent Chinese church. They are grouped denominationally in the *Directory* as follows: Anglican, two; Lutheran, three; Methodist, three; Presbyterian, two; Unclassified, four; making a total of fourteen; or with the Independent Chinese Church, fifteen.

**Distribution of Missionaries** The missionary workers are distributed in thirty-one county towns and in five other centres. In twenty-two of the towns missionaries of one church only are stationed. In one of the nine other towns, one of the societies at work has asked the other to take over its work and thus enable it to station the missionaries from that city in a new centre.

In regard to the general plan of stationing the missionaries, a few societies, notably the Northern Presbyterian Mission and the Reformed Church in the United States, group their foreign staff in large strategic centres with ample plant for all kinds of institutional work and from those centres superintend a number of Chinese (unordained) workers in the neighbouring counties. The plan followed by most of the societies is to regard the county, or a part of a county, as the unit for the superintendence of one or two missionary families. In this latter plan, a smaller proportion of missionaries is appointed to institutional work. No society working on this second plan has hitherto appointed two missionary doctors to one hospital, and there are few cases of missionaries being set apart for educational work only. Most of the men combine work done in schools with work done in the chapels. It is evident that each plan has advantages peculiar to itself;



evident also, that the supply of means for plant, and workers for institutions, must weigh with the societies adopting the one or the other plan.

1907 was not a marked year in the missionary annals of the province. An attempt was made to hold a missionary conference; but compared with the conferences of 1903 and 1913, that of 1907 failed to impress itself on the work of the province. The prominent political events of the decade have, of course, influenced church work. A few words may be said on the Changsha riots of 1910, the Revolution of 1911, the abortive "second revolution" of 1913 and the anti-imperial movement of 1916.

The Changsha riots of 1910 were the most thoroughly organized and the most successful orgy of riot in the long story of half a century of riot. Missions only suffered indirectly, i.e., the destruction of mission property was a means to an end and not an end in itself. The riots were planned to involve the Governor of the province in trouble. He was the brother of the Canton Viceroy who, in putting down the rebellious movement in Kwangtung and Kwangsi, had had the presumption to have no use for Hunanese. Such reprehensible conduct was most easily revenged on the inoffensive brother who had had the misfortune to be promoted from the Hankow Taotaiship to the Hunan governorship. His yamen was burnt, with eighteen other buildings, mostly government schools, but including the Customs House, and three mission groups of buildings belonging to the China Inland Mission, the Norwegian Missionary Society, and the Roman Catholic Mission. Forty-four other buildings or groups of buildings were destroyed with more or less thoroughness. These included all the missionary buildings in the city except the Yale School, and the rented properties of the Christian and Missionary Alliance and Human Faith Mission orphanage—exceptions which were probably due as much to oversight as to any other cause. There was no violence to the person of any foreigner or Christian or, for that matter, to any one; this, also, being part of the plan. Except for the very serious interruption to missionary work caused by the

almost total destruction of all the chapels, school rooms, etc., the riots had no effect on church work. Outside of Changsha, the Norwegian Missionary Society suffered severely in its country work to the north and north-east of the city. The other missions escaped almost entirely.

**The Revolution of 1911** The revolutionary movement of 1911-1912 probably caused less internal trouble to Hunan than to any other province. For the most part the executive officers of the Government in the counties throughout the province accepted the change at least outwardly, and continued to discharge their ordinary duties of protecting the people and collecting taxes on the old lines. The first sentence of the first proclamation put out in Changsha on the day of the turn-over announced that missionaries and mission property and all Christians were to enjoy full protection. The orders were carried out to the letter.

**The "Second Revolution"** The curious and foredoomed "second revolution" of 1913 led to one interesting result in the Christian Church, a mere by-product of the movement, an accident, but as touching the things of the Kingdom, verily a matter concerned with the "determinate counsel and foreknowledge of God." A Red Cross contingent was attached to the southern base at Yochow. Four Red Cross workers, innocent of the proper procedure, and vainly imagining themselves to be "neutral," went to call on their confreres of the Red Cross attached to the northern base, thirty miles down the Yangtze. They were taken for spies, apprehended, sent off by torpedo boat to Wuchang, and on arrival there, bound and thrown into prison. Their soldier guards told them they were likely to be led out to instant execution. Three of the four were baptized Christians, the fourth had had a good deal of intercourse with Christian work and workers. In the crisis of danger the four betook themselves to prayer. The vows made in that hour by the one who was still without the Church have been faithfully fulfilled. There and then he passed out of darkness into light, and by his own testimony rose from his knees not knowing whether he would die or live, but quite sure that God for Christ's sake had forgiven

him his sins. Such a conversion would be noteworthy in one whose circumstances were of the humblest; it is none the less noteworthy because the convert, Mr. C. L. Nieh, is a member of one of the best families of the distinguished Hunan "gentry." His father was a provincial governor and his mother, happily still living, is the daughter of Marshall Tseng Kuo-fan. That distinguished lady and her eldest son, Mr. C. C. Nieh of Shanghai, have since followed Mr. C. L. Nieh in the confession of Christ as a Saviour.

Some Christians were mixed up in the political movement of the spring of 1916 and a few were tortured and executed. But the movement as a whole was without effect on the Christian churches.

The decade has been marked by annual progress in every form of church work. It has been impossible to gather accurate statistics for 1907, even for the city of Changsha, as most of the records of previous years were burned in the 1910 riots. A directory of missionaries for the province published in 1908 gives a total of one hundred and seventy-six missionaries as compared with forty-seven shown in "a list for private circulation" printed early in 1903. The 1916 *Directory of Protestant Missions* (C. C. C.) gives the names of three hundred and thirty-eight missionaries connected with Hunan.

The following table will show the progress in geographical occupation. There are seventy-four counties in the province. These may be divided into four classes:

	1903	1913	1916
Missionaries of two or more societies at work	4	9	9
.. .., one society at work	..	5	22
Chinese preachers only at work	..	7	24
No regular services are held	..	58	19
		18	

Large evangelistic missions have formed a feature in advance that has only been possible during the last decade. In Changsha, the Day of Prayer, in April, 1913, was celebrated with a mass meeting in the Educational Assembly Hall, kindly lent for

the occasion. The meeting gave the idea of a mission. In the spring of 1913, the Rev. W. C. Shen of Hankow conducted a mission in the Educational Assembly Hall for eight days. The attendance was about seventeen hundred. In the autumn, Mr. Eddy spoke for two days only, in a mat tabernacle, specially constructed for the occasion. Each day it was filled with thirty-two hundred students, and on the second day there was an overflow meeting attended by about six hundred. Mr C. L. Nieh, who was Mr Eddy's interpreter, was fired by his example and later conducted a mission at Siangtan in which he daily addressed audiences of two thousand. Amongst other cities that have also held missions with local help may be mentioned Pingkiang and Liuyang.

There seems to have been some disappointment with the results of these missions. At most of them, cards were used which any present were asked to sign. The signature was purposely made as non-committal as possible, from the fear that many might sign some more serious declaration, such as is common in the home lands, without at all realizing the nature of what they were doing. The signatures at these missions simply stated that the person signing would make further enquiry. Even one attendance at the subsequent Bible classes covered the promise. For Mr. Shen's and Mr. Eddy's missions such a fulfilment of the promise was made in the majority of cases. But at later meetings, there was a large percentage of signatures that gave either wrong names or wrong addresses, which were manifestly made to please the Christian workers. Of course, if any large percentage of those who signed the cards were expected by any one to join the Christian Church in the near future there would be disappointment. But, if the movement be judged as it should be, as a great means of preaching, the result was magnificent. Nor have there been wanting actual cases of conversion. Every church in the city has to-day members who took the first steps that led to their conversion in these mission meetings.

**Noteworthy  
Features of  
the Work**

The following features in the evangelistic work of the province are worth noting: three societies each reporting a membership of over

1000, the Norwegian Missionary Society leading with 2529, in addition to 1470 catechumens; the compact area in which the three mission stations and thirty-one out-stations of the Finnish Missionary Society are found; the widespread, but well-linked area, covered by the twelve missionary stations of the Liebenzell Mission, starting from Changsha and working right away through the centre of the province to the extreme southwest.

The preponderance of evangelistic over educational and medical workers is very marked. Excluding the societies without separate church organization, and thereby excluding Yale, which has such a prominent part in producing this particular result in the 1916 statistics, there were one hundred and twenty-two men missionaries. Of these, fourteen are in medical work; twenty in educational and eighty-eight in evangelistic work.

**The Yale Mission** It was the 1903 Hunan Conference which invited Yale to come and help in the higher educational work for all the churches. When the consent was given, there was hardly as clear an idea as was immediately manifest when the new workers arrived, as to how little preparatory work had been done. It was necessary for the Yale missionaries to begin at the bottom, instead of, as they had hoped, at the top of middle school work. An additional burden was thrust on them in the repeated loss of the leader of the small band of beginners. It was not until 1906 that the work of actual teaching commenced. The ten years have borne a well won success. The new decade begins with new plant on a large suburban compound. Close by is the largest hospital in the province which it is hoped will be opened for work before these lines are in print.

Before speaking of that side of the work, attention must be called to the striking figures shown by the elementary educational work of the Norwegian Missionary Society which reports 69 schools and 2,004 scholars. In middle schools, the Northern Presbyterian Mission leads the way.

**Hospitals** There were altogether sixteen hospitals reported in 1916. Except that there are two women's hospitals in Changsha, there is no duplication in

the province. There are separate men's and women's hospitals in some cities; but no city has two men's hospitals. Excluding the Yale staff, which now (1917) numbers five doctors with American qualification, there would seem to be fewer doctors than there ought to be. At any rate, three societies return a total of seven hospitals worked by six doctors. There are many difficulties in the problem of knowing whether to extend hospital work or to strengthen existing establishments. The China Medical Missionary Association opposes the former; we laymen urge the crying need of cities which have no hospital work. It would be difficult to prove to the men who live with a solitary medical colleague that his work would have been made better use of had he been appointed with another medical worker at a hospital fifty miles away.

**Siang-Ya  
Medical  
School**

Again Yale crowns a department of work. The "Siang-Ya" Medical School is unique. The remarkable document given in last year's

CHINA MISSION YEAR BOOK (p. 528) is worthy of study. As we have said, the new hospital, which is the property of Yale, is nearing completion. The school buildings, which are to be the property of the Hunan gentry, have not yet been begun.

**Colportage  
that Pays**

A concluding word must be said as to the twofold help given to all the churches by the Bible Institute of Los Angeles work that is described more fully by Dr. Keller in another chapter. As a close observer of this work from its earliest beginnings, I should like to bear my testimony. I do not know that I can point to a single case in which I have found the ordinary method of sending out single colporteurs on book-selling journeys to have resulted in the deepening of the man's spiritual character. I have found more than once, that it has destroyed whatever spirituality the man may have had to begin with. I have seen man after man, in this new form of band colportage work, increase in spiritual force, widen in intellectual worth, and improve greatly in physical development and health. The work is too exacting, the demands too pressing and too varied for the "slacker." But the rewards of bringing lost sheep

to know of a seeking Saviour are so great and so real, that I have seen man after man despise the toil and exceed the demands made by the letter of the regulations. The men become pre-eminently soul-winners.

Having been at every session of the Autumn Bible School, it was no surprise to me to hear from the Rev. Li Joh-han last year the unstinted praise which he gave to the work. As a happy combination of health-giving recreation after the summer heat in a mountainous region; of restful study of God's word; of mutual intercourse with eighty fellow-workers in worship; and of wisely guided work amongst tens of thousands of pilgrims,—most honest and well meaning peasantry who desire “to return thanks for the grace received from their parents,” and who have never heard of our Father in Heaven—Mr. Li acknowledged that in all his extended travels in evangelistic work about China he knew nothing like it.



## CHAPTER XIV

### HUPEH

C. G. Sparham

\***Area.** 71,428 sq. mi. †**Population.** 24,900,000; 348 per sq. mi. Densest in the plain. **Topography.** Generally said of the province, "Three parts hills, six parts water, one part good habitable land." E. of Ichang a great plain, low altitude, numerous lakes and canals. Rice, cotton and tea grown extensively. Tea mostly S. of the Yangtze. Fish abundant. **People.** Few immigrants. Mandarin generally spoken. **Cities.** Over 500,000: Hankow, Wuchang; over 400,000: Hanyang. Six other cities of over 25,000 are known, of which Ichang, Shasi and Siangyangfu are largest. **Waterways.** Considerable steamer traffic on Yangtze to Chungking, and to Changsha via Yochow and Tungting Lake. Han river and its tributaries navigable, to small steamers and craft. Peh-ho also navigable. **Roads.** Plenty and good. **Railroads.** Hankow-Peking. Wuchang-Canton (with 60 mi. in operation S. from Wuchang). Proposed lines, Pukow-Siangyangfu-Ichang; and Hankow-Ichang Chungking-Chengtu. **Post Offices,** 72. **Postal Agencies,** 292. **Telegraph Stations,** 39. ‡**Missionary Societies at work in the province,** 23. §**Total missionaries,** 352. **Total Chinese workers,** 1,018. **Communicant members,** 10,809.

#### Geographical Location

Hupei can fairly claim to be the central province of China Proper. How good the claim is from a mathematical point of view will be seen if, with Ichang as a centre, and the distance from Ichang to Peking as the radius, a circle is described, for it will then be found that every provincial capital lies within the circle; Canton, Yünnanfu and Lanchowfu being just within the circumference. Geographically, Hupei is central, for here at Hankow, the two great waterways, Yangtze and Han, meet, and these, with their tributaries and the sea coast, give easy access to considerably more than half of China. The new railway system strengthens the position by making the great trunk lines centre at Hankow.

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\*Richard. †Minchengpu Census, 1910. ‡All missionary statistics, 1915. §Including wives.

Shifting  
Population

Two results follow: (1) The people of Hupeh while they have not to any large extent emigrated beyond the seas, within the bounds of China and the neighbouring territories travel very widely, not only as officials and soldiers but commercially. For example, in almost every city of the Republic there may be found a group of Hupeh men engaged in the *\*pi liang* trade; for the most part they are natives of the Hwangpei district. Others travel with paper pictures for sale, going as far as the borders of Tibet, Burma, and at times to India, making the return journey by sea. While in some parts of the province there is rich agricultural land which in the main keeps the people busily occupied at home, there are many counties that consist largely of hills and lakes and are extremely poor from an agricultural point of view. The people in consequence are forced to seek their fortunes afar. Mandarin as spoken at Hankow is very serviceable. Its tones are less pronounced than in the north and west; it has probably the fewest sounds of any form of Mandarin, but it is fairly well understood almost everywhere except in the coast provinces south of the Yangtze, where the old dialects remain. This fact has facilitated wide travelling.

(2) People of almost every province may be found in the †Wu-Han cities and to a slightly less degree this is also true of the great marts, such as Shasi and Laohokow. At the guildhalls of Hankow, and still more at the large inns patronized by the different provincials, it is possible without difficulty to get into touch with men of any province. Ideas and influences from all parts of China flow into the Wu-Han cities. Ideas dominant at Wu-Han rapidly find their way to every part of the Republic. It was doubtless in full consideration of the centrality of Hupeh that it was decided, in 1911, to raise the flag of the Revolution in Wuchang, Hanyang and Hankow. Similar considerations emphasize the desirability of the thorough evangelization of this province, as a centre from which to a large extent the Chinese people as a whole may be influenced.

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*\*Pi liang*, i.e., leather binding for shoes.

†Wu-Han, i.e., Wuchang, Hankow and Hanyang.

Griffith  
John

The above mentioned situation and the personalities of the two most outstanding missionaries of the past, Griffith John and David Hill, will go far towards explaining the present position in the province. Griffith John came to Hankow in 1861, while some of the Yangtze ports were still in the hands of the Taipings. He left Hankow, broken down with the strain of long service, in 1911, after the fighting of the Revolution had commenced. During the fifty years that lay between these two crises he did his work. He was always a student of men as well as of books. He studied intensely the changing political situation, and in the case of the Chow Han riots was the first to solve a great political problem; but he bent every power of his being to bring men to a knowledge of Christ. He spoke with the same zest whether he was addressing a vast audience in a strange city, or five or six men who might come into a street chapel at Hankow on a wet day. He supplemented the work of preaching by writing, but always with the same end in view. He believed in the possibility of conversions, he worked and prayed for conversions, and conversions came in great number. During the later years of his life he helped by every means in his power the development of the educational work of his mission; still it is as preacher, pastor and evangelist he is and will be remembered.

David  
Hill

David Hill, missionary and saint, reached Hupeh in 1865, and died there in 1896. With the exception of two years in Shansi during the great famine, where he was largely influential in leading Pastor Hsi to Christ, he spent the whole of his missionary career labouring in or for Hupeh. He keenly felt China's need of western education, in the days when there was little demand for it among the Chinese, and it was under his influence that Dr. W. T. A. Barber came to China in 1885 and laid the foundations of the high school which has now become Wesley College, in Wuchang. His hand was ready to every good work, but his deepest life flowed out in the endeavour to win individuals to Christ. He sought every opportunity of personal work and preached incessantly in the Hankow chapels and in ever-widening evangelistic tours.

His spoken words were emphasized by Christlike deeds. His death resulted from typhus contracted while endeavouring to relieve suffering among refugees in the mat sheds at the back of Hankow in a time of great distress.

These two devoted lives set a type that still survives. Direct, persistent preaching of the Gospel, by Chinese and missionaries alike, has been and still is a strong feature of the work, throughout this province.

From the point of view of evangelization, work in Hupeh may be considered as radiating from three centres: (1) the Wu-Han cities, dominating the centre and east of the province; (2) Ichang in the west; (3) the \*Siang-Fan cities in the northwest.

The population of the Wu-Han cities as given by Richard is as follows: Hankow, 870,000; Wuchang, 500,000; Hanyang, 400,000. Numbers in each city are increasing. Hankow is predominantly commercial, the most congested part of the Chinese population is found in the old Chinese city at the mouth of the Han, but in addition to the well laid out European and Japanese concessions, which stretch for about two and a half miles along the bank of the Yangtze below the Chinese city, there is almost continuous bunding for another three miles or more, and factories and godowns are increasing along the whole distance. To the back of the city and concessions there is a vast plain which was formerly flooded every summer as the Yangtze rose, but a district fifty square miles in extent has been reclaimed, by the building of an embankment; and wide roads and modern buildings—as well, it must be admitted, as a large number of temporary mat sheds—are gradually making their appearance. Hanyang is chiefly an industrial centre. The steel and iron works, arsenal, etc., have assumed vast dimensions, and more ground is to be taken up for such work. Wuchang has its mint, cotton mills and other works and so has a large industrial population. It is also the provincial capital. Still more important from a missionary

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\*Siang-Fan cities, i.e., Siangyangfu and Fancheng.

point of view, it is a great student centre; about six thousand students are to be found in middle and higher schools and colleges; as a student centre many regard it as ranking next to Peking itself, second in all China.

#### **Mission Work**

In these three cities six missions are working, and there are in all over twenty chapels or preaching halls. Regular evangelistic work is carried on in them. Congregations in the day time may be counted by units or tens; in the evenings there may be from two hundred to four hundred hearers in one chapel. A conservative estimate would indicate that some five thousand people hear the Gospel every week. The cumulative influence of such work, now carried on continuously for fifty-six years, must be great. The interest of the congregations increases, and while in earlier days preaching was very simple, now a deeper note is struck and the number placing themselves under instruction is increasing and a time of harvest appears to be drawing nigh.

#### **Evangelistic Campaigns**

The Young Men's Christian Association is doing good work in government schools and among the wealthier classes, but relative to the size of the missionary community and the opportunity that exists very much less is being done than the situation calls for. Deep impressions have been made during the past ten years by the visits of Dr. Mott and Mr. Eddy, and especially by the Rev. J. Goforth. The Special Evangelistic Campaign was held during the first seven days of the Chinese New Year (1917). In the Wu-Han cities sixty preachers formed a strong band preaching in twenty places; for the time being all denominational lines were eliminated and one united effort was made to bring the Christian message to bear upon the whole population.

#### **Colportage**

Similar work goes on in each of the great centres of population, while in city and country alike a vigorous colportage system is a marked feature. This has been made possible for many years by an annual grant known as the Goodenham Bequest of G\$500 given for the purpose by the Upper Canada Tract Society to the Central China Religious Tract Society. This fund being administered simply as books, results of sales.

being retained by the colporteur as wages, makes it possible for the Tract Society literature to be circulated almost as freely as Gospels by the Bible Societies. This work has more recently been re-inforced by the literature of the Distribution Fund. It has been proved that where a systematic distribution of Bible and Tract Society literature has been maintained, baptisms and later, church life, follow in due course. Increasing attention is given to the training of colporteurs. Good work is also being done by trained Bible women. The chief centres for training the women are at Hankow and Siaokan.

**Tent Work** Of special methods of evangelism mention should be made of tent work done by the Hauge Synod Mission in the northwest of the province; and specially of Bible class work *for non-Christians*, for women, for illiterate men and for educated men, by the Swedish Evangelical Mission Covenant, in the same district.

**Sunday Schools** Sunday school work is spreading rapidly, and this has specially been the case since Mr. Tewksbury's recent conference (Autumn 1916).

Most of the Sunday schools are for the Christian community but in the central cities attempts are being made to gather in non-Christian children. One of the greatest needs in all the missions is for better buildings for Sunday school and general institutional work of the churches. No sudden change in methods of evangelism has been marked but there has been during the past few years a steady widening and deepening of the whole Christian movement. Union work in evangelization is an entirely new feature.

**Hospital Work** There are in all nineteen hospitals within the province, of which eight are worked by the London Missionary Society, seven by the Wesleyan Methodist Missionary Society, two by the American Church Mission, one by the Church of Scotland Foreign Mission, and one jointly by the Hauge Synod Mission and the Swedish Evangelical Mission Covenant.

A new feature within the past ten years has been the appearance of the trained Chinese physician as colleague to the foreign doctor, or at times in sole charge of a mission hospital. There has been a marked improvement in the



standard of efficiency, and in an increasing number of hospitals fully trained lady missionaries are acting as matrons or nurses. Thorough-going efficiency in this work can hardly be achieved until union in hospital work becomes more general. An excellent lead has been given by the Swedish Evangelical Mission Covenant and the Hauge Synod Mission at Siangyangfu. This hospital, which is thoroughly well equipped, has two foreign and two Chinese physicians, and also two foreign nurses. Other missions are considering similar amalgamation. The Chinese Red Cross Society is contemplating the erection of a hospital at Hankow, and similar movements are likely to occur elsewhere. It becomes increasingly important that we should give them only the best possible examples of well equipped work.

**Union Medical College**      A Union Medical College, commenced at Hankow in 1902, has been doing excellent work. The course is for five years. The co-operating societies are the London Missionary Society and the Wesleyan Methodist Missionary Society, with an annual grant from the Reformed Church in the U. S. A. Thirty students have been graduated, of whom twenty-four are in mission service; five are in army or civil service and one has died. During 1916, there were thirty-two students, coming from fourteen different missions and from eight provinces. The staff of the college consists of three foreign physicians—one being on furlough—and two Chinese. It is recognized that the staff is inadequate and that it must be largely increased if the college is to be maintained. Plant and equipment is also needed. The Christian spirit of the institution has been excellent and very satisfactory accounts are given by the missionaries with whom the graduates have worked.

**The Blind School and Leper Home**      Two institutions in which the philanthropic mission of the Church is emphasised must be mentioned: the David Hill Blind School\* associated with the Wesleyan Methodist Missionary Society at Hankow; and the Leper Home at Siaokan under the care of Dr. Fowler of the London Missionary Society.

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\*For a brief account of this school see C. M. Y. B. 1914, p. 320.



**Educational  
Statistics**

Coming to education in the province: The statistics available give three hundred and nineteen churches or places of worship, and two hundred and twenty-three lower elementary schools. These figures show that we have not yet reached the ideal of 'one chapel, one school,' and the writer's impression is that, were statistics complete, the disparity would appear still larger than it now does. Again if we compare the number of pupils in lower elementary schools (5,858) with the total Christian community (22,523) and remember that of the children in the elementary schools a considerable proportion are non-Christian, it will be seen that only a small proportion of the children of Christians are under instruction in our schools. Of higher elementary schools, thirty-one are reported, against sixty mission stations at which missionaries are resident (thirty-two centres). This again shows a failure to reach the ideal of one higher elementary school for each head-station. It must be said, however, that the Central China Christian Educational Association has steadily co-ordinated and strengthened the work during the past few years. Future advance we may trust to be on sound lines.

**Mission  
Colleges and  
Normal  
Schools**

The three best-known educational institutions are in the Wu-Han cities, Wesley College at Wuchang; Griffith John College at Hankow; and Boone University at Wuchang.

**Wesley  
College**

Wesley College seeks through a six years Anglo-Chinese middle school course to prepare students up to the standard of Hongkong matriculation. There is also a three years college course. There are in all over 140 students, about half of whom have entered on scholarships from the schools of the Wesleyan Methodist Missionary Society in Hupeh and Hunan, on the basis of the examinations of the Central China Christian Educational Association. These boys are mostly from Christian families. The tone of the whole school is distinctly and increasingly Christian. Ten years ago the proportion of Christian to non-Christian boys was five per cent, now it is fifty per cent. Three old boys are in the ministry and there are others in the college who are

pressing on in that direction. The present tendency is towards a differentiation of the college course into schools of science, arts and theology.

**Union Normal School** The Union Normal School which until now has been worked as a department of Wesley

College, will move into its own buildings, near by, on the 5th of May, 1917, and will then enter upon its fuller life. The co-operating missions are the American Church, the Wesleyan and the Finnish Missionary Societies; students have also been trained for the Church Missionary Society, London Missionary Society and the American Baptist Foreign Mission Society. The work began over fifteen years ago and there are now forty-six men in training. It is proposed that there should be two qualified foreign masters in charge; one of whom will spend part time as school inspector, thus linking up old students. There will be continued also the annual Teachers' Institute, a rally of the old students which helps to keep men in touch with the latest educational theories and methods.

**Griffith John College** Griffith John College stands in forty-five acres of land in the country near Hankow; its course is in the main that of a middle school in two divisions, on the one side emphasis being placed on Chinese and on the other side on English. There are over one hundred students, of whom about fifty per cent are from Christian families. The college has recently been constituted an examination centre for Hongkong matriculation. Three students have already matriculated and two of these are now pursuing their studies at Hongkong. There are also departments for higher normal and divinity work.

**Boone University** Boone University, Wuchang, is an integral part of the work of the American Church Mission, working as a part of the Chung Hua Sheng Kung Hui. The higher work carried on by the institution forms the capstone for the work not only of the District of Hankow and of Anking of the American Church Mission, but also of the Canadian Church Mission in Honan and the Church Missionary Society in Hunan.

The unsettled conditions in Central China have undoubtedly held back the growth of the numbers in the higher classes. During the past few years the number in the college department and the Divinity School has remained something under fifty. With the return of peaceful conditions, the numbers in the lower forms show a large increase and, no doubt, a few years will show a like increase in the numbers in the college work, as there is shown an evident intention on the part of most of those finishing the sixth form work to continue on in the college. This is evidently a very strong reason for having the two institutions closely linked up together.

The work of the college in the arts department is fairly well established, and a course in general science is given when a sufficient number of students in any year elect that course. At present, the Divinity School is the only separate graduate department. The original organization provided for a medical school but at present there is no expectation of such a school in this centre. In both medical work and technical work, Boone students will be transferred to such schools as may be organized by the mission in St. John's University.

The various subjects are taught in English, but a special faculty with its own discipline carries on a school of Chinese Language and Literature, and the students show a willingness to take advantage of the opportunities offered by this department, beyond the mere requirements of the regular course.

**Theological Seminary** The Central China Union Lutheran Theological Seminary is situated at Shekow, on the Peking-Hankow Railroad, about eight miles from Hankow. It is a union of the Norwegian Mission Society, the United Norwegian Lutheran Church of America, the Hauge Synod Mission, and Finnish Missionary Society. Each of the four missions contributes one professor. The aim is to give a thorough theological training, in accordance "with the Word of God, and the Lutheran Confessions." The course is from three to five years, according to the needs and ability of the students. The average number of students is from twenty to thirty.

**The Tract  
Society**

Reference has been made to the Central China Religious Tract Society. This society is undenominational and ministers to the needs of all the missions. Its chief work is the production and circulation of religious literature, and for the most part this is issued at cost or less than cost price; there is, however, an educational department to meet the needs of elementary schools, which is worked at a profit. Leading missionaries of all the missions have given of their best for the upbuilding of this society, and to-day are working as directors for its development. The depot in the Poyang Road, Hankow, is known as the Griffith John Jubilee Building, and was opened in the year 1912. It involved an initial expenditure for land and building of over Taels 40,000. The Arthington Press involved in addition the expenditure of over Taels 17,000. On the ground floor are the book rooms, press, editorial and general offices, etc. On the two upper floors are the residence of the general secretary, board room, translators' room, etc. The society commenced work in 1876 and in the first forty years, i.e., to the end of 1915, it had put into circulation over 31,000,000 of its own books and tracts; and had also handled some 15,000,000 books and tracts for the Distribution Fund. During the year 1915 an amalgamation was effected with the North China Tract Society. Hankow became the head office, the agency being continued in Tientsin. Negotiations with a view to further amalgamations have taken place but so far without result. During the present year (1917) the position has been greatly strengthened by the appointment of the first general secretary, the Rev. G. A. Clayton of the Wesleyan Methodist Missionary Society. Mr. Clayton, who for many years has been a most devoted honorary worker, is now set apart to give his whole time to the interests of Christian literature. This society represents the strongest union scheme that has to date been carried through in Central China.

**The Success  
Met With**

We have now reviewed the various agencies at work for the bringing in of the Kingdom of God, and the building up of a Christian Church in the province. To what extent have they been

successful? The vigour with which a few years ago temples were cleared of idols and used as schools, the earnestness shown in the great opium reform, the changed attitude shown towards footbinding and infanticide and the healthier views obtaining as to public life are all evidences of an upward movement. These changes can be felt by those living in touch with the people, they cannot be tabulated. Certain facts with reference to the Church can be definitely stated. Let us look at some of these.

**Proportion of Christians** We may accept the population of Hupeh as being approximately 25,000,000 souls. The total Protestant Christian community is given as 22,523 or a proportion of 1:1109 of the population of the province, (as against 1:718 as the proportion for the whole of China.) There are in the province 10,809 communicants or a proportion of 1:2313 of the population of the province (as against, say, 1:1430 for the whole of China.) The proportions for Hupeh, it will be seen, are about half what they are for the whole of China. This may be coupled with a kindred fact that organized church life has developed more slowly in this than in the southern coast provinces. The migratory character of the Hupeh people may possibly, at least to an extent, account for the situation, and undoubtedly the depredations of "White Wolf" in 1915-16, and the revolutionary fighting four years earlier, increased the tendency to scatter.

**Deeper Church Life** Since the establishment of the Republic there have been increasing evidences of a stronger church life. The ideal of self-support, self-government and self-propagation has been very generally adopted. Of the 190 organized congregations in Hupeh, probably seven per cent are self-supporting. The policy of allowing the self-supporting churches to separate as independent churches has been discouraged in Hupeh; each mission has its system of church organization which keeps the churches of one order linked together, the stronger churches thus setting a type for the weaker and in many ways helping them and leading them on. The contributions for church work shown for the province amount to \$24,116.53 for the year. This gives an average

of \$2.23 per communicant. If, however, contributions through the Young Men's Christian Association of \$8,372.09 be deducted, the average is brought down to \$1.45. In fairness it must be said that many individuals give very generously; also, that among the agricultural population, while the standard of living is fairly good, hard cash is scarce. Statistics with reference to relative numbers of male and female converts are incomplete, but while ten years ago men formed the overwhelming, and women the very insignificant, proportion of most congregations, to-day men and women are more equal in number. On the various committees and councils women are at times present. We must still regret that Christian family life is far less general than we could wish, in very many cases men and women communicants being detached members of families that are largely non-Christian.

**Chinese  
Ordained  
Clergy**

There are twenty-one ordained Chinese pastors in the province: fifteen connected with the American Church Mission, three connected with the Wesleyan Methodist Missionary Society, and three with the London Mission. The number of organized congregations is 190, which are mostly ministered to by trained evangelists under the guidance of an ordained missionary or Chinese pastor. The missions as a whole have followed the line of extreme caution in giving ordination; but within the next three or four years there will probably be several additions to the number of pastors. The general rule is for evangelists to have three years training. A very brotherly feeling exists between the preachers, ordained or unordained, of the different missions. Within the Wu-Han cities, the preachers of the six missions have formed a ministerial board, known as the K'ên Ch'in Hui (懇親會). This board meets regularly for conference and devotion; it takes steps for the strengthening of the common work, and organizes evangelistic campaigns. If occasion arises it deals faithfully with an erring brother, and is constantly helpful in removing causes of friction and maintaining a happy relationship between the churches and missions.



## CHAPTER XV

### KANSU

G. Andrew

\***Area.** 125,483 sq. mi. †**Population.** 5,000,000. 40 per sq. mi. Most sparsely populated province. **Topography.** Mountain ranges cross the province in a N. W. to S. E. direction. The S. is very mountainous, while the E. and N. E. is a large loess plateau. The N. is wild and uninhabitable. Province suffered greatly in Mohammedan revolt. Climate dry. Winters very cold. Lanchowfu the only industrial centre. **People.** Mostly illiterate. Chinese. Many of them are Mohammedans. Some Mongols in the N. and many Szechwan immigrants in the S. **Language.** Western Mandarin. \***Cities.** Three principal cities, Lanchowfu (500,000), Tsinchow (Kau) (150,000), and Siningfu (65,000). **Waterways.** Tributaries of Yellow river navigable during the summer to small native boats for short distances. **Roads.** Wide enough for carts, and connecting chief market cities. **Railroads.** None. A line is proposed running from Lanchowfu N. W. into Russia. **Post Offices,** 19. **Postal Agencies,** 99. **Telegraph Stations,** 18. †**Missionary Societies at work in the province,** 4. §**Total Missionaries,** 67. **Total Chinese workers,** 78. **Communicant members,** 761.

#### I. The Field

##### Physical Features

This province, which takes its name from the first characters of two of its large cities, Kanchowfu and Suchow, has an area of 125,000 square miles. In shape, it is somewhat like a battered ladle, with the long handle reaching out north-west to the New Dominion.

It is a province of mountains, there being but few plains. From the east to the west there is a gradual ascent, till beyond Siningfu (8,000 feet) the high table-land of Ko-ko-nor (10,000 feet) is reached.

##### Waterways and Crops

In the north the loess soil abounds and brings forth bountiful crops, when irrigated. The valleys are the glory of Kansu. The main river is the Yellow river, which, running from west

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\*Richard. †Minchengpu Census, 1910. ‡All missionary statistics 1915. §Including wives.



to northeast cuts the province into two unequal portions. Wood is floated down in rafts, but the current is so swift, and the rapids so dangerous that it is impossible to navigate boats on it before the plain on which stands Ningsiafu is reached. And here we find a wonderful system of canals, dug some 2,000 years ago, by which the whole plain is irrigated by water from the Yellow river, so that the people say, "We don't rely on Heaven, but on the Yellow river, for food." Generally speaking, the great want of the farmers in Kansu is water for irrigation purposes. In winter, the cold is intense, and all the rivers are frozen over.

**Roads**      Apart from the little traffic on this river, all travelling in the province is by road. The great cart road from Sianfu to the heart of Asia runs for over forty stages through Kansu. This, and other roads, are but little cared for; and travelling is rough. In summer after heavy rains, it is impossible to proceed, the roads being quagmires and the bridgeless rivers impassible for a time.

**Villages**      Owing to the unsettled state of the province  
**Fortified**      in the past, many of the villages are fortified. Others have forts on eminences near by, into which the villagers can flee in time of need. Again, as in the Liangchowfu district, many farmers live in their own fortified farmstead, the gateway to which is generally guarded by several fierce dogs.

**Products**      Large flocks of sheep are kept, finding free grazing on the hillsides. Horses and mules are reared in large numbers.

Oats, barley, wheat, millet, rice and potatoes are grown. Fruits, as plums, peaches, melons, apples, pears, dates, walnuts, grapes, etc., abound.

There are coal, copper and gold-mines. Many make a living by washing the sand in the river beds, for gold.

In the past opium has been very largely grown. But since the present provincial governor, Chang Kuang-chien, was appointed, the growth has been prohibited, and to-day official proclamations in the largest of type, inform the people that anyone found growing opium will be shot.

Lanchowfu tobacco is known throughout northern China as the king of tobaccos, and there is a yearly export of some 18,000 to 20,000 *tan* (one *tan* here equals 320 pounds), prepared for use.

Wool, camels' hair, furs, hides, medicinal herbs, hemp, deers' horns, and gold are largely exported, the first-named chiefly through the agents of foreign firms.

**Cities** Lanchowfu, the provincial capital, standing on the south bank of the Yellow river, is, next to Sianfu, from which it is distant eighteen days' journey, the largest and busiest city in the northwest of China. It is nearly 5,000 feet above the level of the sea, and has a population of 120,000 people. There are signs of progress worth noting. A great iron bridge across the river, has taken the place of the old rickety bridge of boats, formerly in use. In the city, electric wires run along the streets, rickshas ply for hire, and electric light dispels the nightly darkness in the governor's Yamen and elsewhere. Three newspapers, published here and circulating throughout the province, are helping to dispel intellectual darkness.

The principal city in the west is Siningfu, with a population of 40,000. Here dwells the Commissioner in charge of Ko-ko-nor's affairs. Through this city lies a highroad between Lhasa and Peking.

In the northeast is Ningsiafu with 40,000 people. The *uo-ning* (道尹) has limited jurisdiction over the Mongolian prince of A-La-shan. And here, too, is one of the Manchu cities in Kansu, inhabited solely by Manchus, who, in the late dynasty, were specially relied on to help keep the peace.

Then in the south lies Tsinchow (3,800 feet high) with 80,000 souls in it. Other cities are Pingliang and Liangchowfu.

**Manufactures** These are generally poor, consisting chiefly of a coarse woolen cloth, woolen socks and gloves, walnut-wood ware, etc. Tobacco is the exception.

## II. The People

**Aborigines** In ancient times Kansu was occupied by the Hsiung nu, Tibetans, the tribes of Ti,

Kiang and others. Little by little they were dispossessed of their territories by the persistent Chinese, who drove them to the west. North of Lanchow lies a valley known as the 'Tsin wang' valley, it being the old home of the forebears of the redoubtable Tsin-shi-Hwang-ti. Coming down the centuries there has been a good deal of fighting with the tribes on the borders. And in the end the Chinese proved themselves the victors, eventually pushing their way until they claimed and took possession of the New Dominion. Yearly there is a long procession of officials, exiles, merchants, farmers, labourers, to that great province, along the main north-western road. And along that road for some distance travelled Marco Polo, who in the pages of his book, describes the cities he visited.

To-day the Chinese in Kansu numbering  
**The People** 7,000,000, are a slow, conservative people.  
**Conservative**

They like the old ways. Even now the officials issue their proclamations saying the people must cut off the queue and that girls' feet must not be bound, but they make no difference. The Kansuite is also independent.

Education is at a discount, save in the  
**Little** large cities. The officials, however, are  
**Education** plodding away, trying to arouse the people to a sense of the importance of education.

The postal and telegraph services are doing  
**Post and** good even in helping the people to realize  
**Telegraph** their oneness with the people of other  
**Services** provinces.

On the western border are to be found  
**Lamaseries** large numbers of Tibetans, Mongols and aborigines. The chief lamaseries are at Kumbum, near Siningfu, and Labrang further south. In each, several thousand lamas reside. These places are visited at certain seasons by thousands of pilgrims, some of whom come long distances.

Their religion entered by the northwest  
**The** road. They are to be found in large numbers  
**Mohammedans** in the Siningfu, Hochow, Taochow, Tsinchow, Kingyangfu, and Ningsiafu districts. In places they form the greater part of the population. In some there are no

Chinese among them, the mosque being found in every village, while again in other parts Mohammedans are very few. There are many Mohammedan officials, chiefly military, headed by the famous Ma An-liang, who lives at Hochow, which may be called the Mecca of Kansu Mohammedans. Here is the training school for priests. Here may be heard the call of the watchman on the tower of the mosque, summoning the faithful to prayer.

There are three sects, the old, the new, and the newest. The last was nearly brought to its end three years ago, its leaders being executed by order of Ma An-liang, who judged them to be guilty of plotting rebellion.

A branch of the Pan-Islamic society has been formed here, and its members are paying special attention to education, which is offered free.

### III. The Work

**Missionary Societies at Work** Protestant mission work was commenced in this province at the end of 1876, and during the following years a large amount of pioneering work was done, stations being gradually opened. Members of four societies are at work:—the China Inland Mission; the Scandinavian Alliance, in association with the China Inland Mission; the Christian and Missionary Alliance; the Tibetan Mission at Payen-jungko.

**China Inland Mission** 1. *The China Inland Mission* Its members entered the province in the south and made their way north to Lanchowfu. From this city, in time, they branched out west to Siningfu, and northwest to Liangchowfu. Ningsiafu was reached from Shensi and also from the provincial capital.

**Beginnings** In every case at the beginning of the work there was a vast amount of indifference which had to be overcome. Then the work grew very slowly, so that much faith and perseverance were needed to keep on. The high altitudes of some of the stations prevented some workers continuing at their posts. And the sense of isolation was very keen. We are thankful for what God has done in this province, while we look to Him to do the yet "greater things." As we read the reports of the work

in some provinces, we feel that Kansu is half a century behind the times.

**Present Status of Work**      The China Inland Mission has stations in Lanchowfu, Siningfu, Liangchowfu, Ningsiafu, Tsinchow and Fukiang. Attached to these are thirteen out-stations.

To carry on the work there are twenty-nine missionaries, twenty-three evangelists, colporteurs and Bible-women, beside medical helpers and school teachers. There have been 629 baptisms on profession of faith, and at the end of 1916 there were 398 communicants. For church and educational purposes, the Chinese contributions last year amounted to \$547.59. Eleven schools are open, with 230 boys and 38 girls, as scholars.

At each station the usual daily preaching, guest-hall work, classes, visitation, circulation of Gospel literature, medical work, evangelization of the surrounding district, is carried on.

The readiest response to the Gospel has been in the Tsinchow district, over a third of the above mentioned number of communicants being found there. But speaking generally, it is yet the day of small things with us.

**Medical Work**      At Lanchowfu, the outstanding feature is the large growth of the medical work lately.

Dr. Hewett was the first medical man appointed, and he was succeeded for a time by Dr. Laycock. Now Drs. G. E. King and R. C. Parry are carrying on this work. A large plot of ground was secured, and on this the Borden Memorial hospital, with one hundred beds, is being erected. Patients come from all parts of the province. There is special accommodation for Mohammedan patients. It is hoped that eventually a hospital will be opened at Hsichow, for Mohammedans. This will doubtless prove one of the most suitable means for the winning of them to Christ.

In Siningfu the work is carried on amongst a very varied population consisting of Chinese, Mohammedans, Tibetans, Mongols, and others.

**Scandinavian Alliance Mission**      2. *The Scandinavian Alliance Mission* opened up work from Sianfu, and has stations in the east of the province at Pingliang, Kingchow,

Tsungsin and Chenyüanhsien, with six out stations. There is a staff of nine missionaries and twenty Chinese workers.

Since the commencement of the work one hundred and eleven persons have been baptized, and of these ninety-seven were in fellowship at the end of 1916.

At Pingliang one special work is the distribution of Scriptures to pilgrims on their way to the sacred mountain Kongtong. Another feature is the orphanage work. A large amount of medical work has been done, and last year a new hospital was opened by Mr. D. Törnvall.

At Kingchow a girls' boarding school has twelve scholars.

### 3. *The Christian and Missionary Alliance.*

**Christian and Missionary Alliance** The workers of this mission in entering this province, aimed to make it the starting point for work in Tibet. With this in view they opened stations in the south-west of Kansu, at Taochow, Minchow, and Choni, the last being on Tibetan ground. The mission maintains also seven out-stations. The missionaries number eighteen and the Chinese workers seventeen. Opening stations in Chinese cities, the work among the Chinese has grown. Journeys into Tibet have been taken, sometimes at great risk. Some of the workers have studied Tibetan, and it is their desire to carry on work amongst that people in their own land, wherever they can.

Since the commencement of the work in 1895, 510 persons have been baptized, and of these 388 were in fellowship at the end of 1916. The gifts for the year amounted to G\$215.67.

Five schools are open with sixty-five scholars.

At Titaochow there is a Bible school for the training of evangelists, etc., with seven students. Students from other missions are allowed to attend.

**Tibetan Mission** 4. *The Tibetan Mission.* This has been established lately. There is one station at Payenjungko, with two missionaries who are at present on furlough. No baptisms yet.

The Pentecostal Mission which had one station at Kweitehting, has retired from the province.



IV. *The Need*

The province is a large one, and the stations are distant from each other.

Taking Lanchowfu as the centre, we go west six days' journey to Siningfu, our next station; north-west, seven days to Liangchowfu, north-east, thirteen days to Ningsiafu, south-east, ten days to Pingliang, and south, two and a half days to Titaochow.

From Liangchowfu, north-west to the next station is forty-seven days' journey. Beyond Liangchowfu, and in Kansu, there is a large district with eight cities, besides many towns and villages, very seldom visited.

In the east of the province there is another large district, north of Chenyüanhsien, with eleven cities needing workers.

And in the south, there is ample room for workers in five cities in Kansu.

There is also need for well-equipped workers to evangelize the three million or more Mohammedans in this province.

And on beyond the western border of Kansu there is room for more workers among the Tibetans and Mongols, in their dense, dense darkness.



## CHAPTER XVI

### KIANGSI

Wm. Taylor

\***Area.** 68,498 sq. mi. †**Population.** 14,500,000. 208 per sq. mi. ‡**Greatest density** around the Lake and in the Kan valley. **Topography.** Mountainous except for the Poyang Lake basin. Sandstone and kaolin abundant. Large porcelain industries. Country around Poyang Lake marshy. Kan river drains greater part of province. Much coal and timber. Estimated that Pingsiang Coal mines will last for 500 years, placing the annual output at a million tons. Climate humid and malarious. **People.** Agriculturists. Rice, grain, tea, peanuts and fruit, chief products. **Language.** Mandarin generally spoken. In E. dialect resembles Fukienese and in extreme S. the dialect shows traces of Hakka. **Cities.** Over 100,000—Nanchang, Kanchowfu, Kianfu and Kingtehchen. There are about six other cities over 25,000. **Waterways.** Steamer traffic on Poyang Lake and the Kan river as far as Nanchang. Kan river and its tributaries navigable to junks for entire length. **Roads.** Most of the traffic by water. Some 70 of the 80-odd walled cities can be reached by boats during the greater part of the year. **Railroads.** Kinkiang-Nanchang; Pingsiang-Chuchow. The line from Kinkiang to Nanchang is projected on to Swatow. **Post Offices,** 77. **Postal Agencies,** 352. **Telegraph Stations,** 24. ‡**Missionary Societies at work in the province,** 10. §**Total Missionaries,** 209. **Total Chinese workers,** 544. **Communicant members** 4,785.

**Societies at Work** Kiangsi has been considered by Western business men an anti-foreign province, and in earlier years (up till the China-Japan War, 1894-95) it was generally difficult to rent or purchase property in the interior of the province, for settled Christian work. The Roman Catholics have, it is said, had work in Kiangsi for over two hundred years, and now number their converts by thousands. Settled Protestant work was begun some fifty years ago by the American Methodist Episcopal Mission (North), the late Dr. V. C. Hart being one of the leading workers. At the present time Protestant work is carried on by the following

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives.

missions: American Baptist (North), Protestant Episcopal, Basel, Berlin, Brethren, China Inland Mission, including Associate Missions from Finland, Germany and Switzerland, Methodist Episcopal (North), English Presbyterian, and Seventh Day Adventist. In addition to these are the Bible Societies, the Young Men's Christian Associations and some few independent workers. The Brethren, China Inland, and Methodist Episcopal missions, have the more extensive work. The American Baptist, Basel, Berlin and English Presbyterian missions have only small work in the extreme south of the province. The total number of communicants in all these Protestant missions is about five thousand, with as many more persons under Christian instruction.

The chain of stations of the China Inland Mission on the Kwangsin River (Northeast Kiangsi) is somewhat unique. These have no male foreigners resident in them, but are worked by unmarried foreign ladies, with Chinese of both sexes associated with them. The churches here have been signally blessed of God, and about one-half of the total membership is found in them.

**Developments** During the last decade the more important developments affecting missionary work have been:—

The growing friendliness both of the educated class and of the masses, especially since the Revolution. Over against this, there has been a marked reviving of idolatry in some districts, since 1914. This has been accompanied by not a few cases of persecution of Chinese Christians (generally in country places) owing to their refusal to contribute to idolatrous festivals, etc.

Friction between the Roman Catholic and Protestant adherents has lessened. (The word "adherents" is here used advisedly, as full members of the respective churches have seldom had difficulty.)

The extension of the educational work of the Methodist Episcopal Mission in Nanchang and Kiukiang, especially among girls in the latter place.

The opening of a Bible Training Institute, in Nanchang, by the China Inland Mission.

Special series of meetings led by the Rev. J. Goforth, D.D., (of Honan) in February and March, 1916. These were held in four centres, and touched the Christian leaders in the larger half of the province.

Quite recently work has been begun by the Seventh Day Adventists and the Young Men's Christian Association. It is much hoped that the work of the former of these two will be so controlled that it will not disturb the existing churches.

The opening of the railway from Kiukiang to Nanchang, obviates the common delays and discomforts of crossing Lake Poyang, makes the holding of representative gatherings easier, and opens up to fuller working the district between the two cities. There is talk of extending this railway south through Kianfu and Kanchow (Ki) to join the Canton-Hankow line in north-west Kwangtung, and south-east through Fuchow (Ki) and Kienchangfu to Swatow. The proposed Ling-Siang Railway (Nanking-Nanchang-Changsha), already surveyed, is to pass through populous parts of the province, and a line is also talked of from Hangchow, through Yushan, Hohow (Ki), etc., to Nanchang.

**Present  
Christian  
Occupation  
of Kiangsi**

Out of over eighty walled cities all but about a dozen have settled work going on in rented, purchased, or specially built premises. In addition to these walled cities settled work is carried on in about one hundred and fifty

other places, making the total number of stations and out-stations over two hundred and twenty. While most of these are occupied by Chinese workers only, it should be noted that all the thirteen former *Fu* cities, and some thirty other of the larger centres, have resident foreign workers. It is necessary to add, however, that fully half of these are undermanned. On the other hand, the tendency, perhaps, to over-centralization, in some of the more easily reached centres, needs to be guarded against, as also the opening of places that are near, convenient, and, comparatively speaking, unimportant, rather than the distant, difficult, and strategic. The various missions should together plan to give the Christian

message more evenly and equally, as well as more thoroughly and quickly, to all the people of the province.

**Missionary Force**      The increase in the missionary force and in the Chinese Christian community, as contrasted with ten years ago, is probably at least seventy-five per cent. (The difficulty of collating reliable data, especially of past years, necessitates the use of the word "probably," but the writer has every reason to believe that the increase is at least as great as this).

It may be instructive to state here that the Laymen's Missionary Movement published, some years ago, an estimate of the need of one station to each 25,000 persons, with a staff of a married foreign worker and ten Chinese workers, to each station. This when applied to a concrete part of the foreign field often works out in a startling way, and is perhaps somewhat crude and mechanical. But it may not be as far from the real need as at first appears, if thorough work is to be done. Applying this estimate to the present missionary problem of Kiangsi, and reckoning the population at about 25,000,000, it would require over four times the number of mission centres (or, if out-stations are deducted, twenty-five times), fifteen times the number of Chinese workers, and ten times the number of foreign missionaries (including wives).

**Field Survey**      The question was raised by the Continuation Committee Conferences in China in 1913, as to the desirability of a field survey and a general review of the missionary situation, every ten years. Some such work would doubtless help to a truer view of existing needs, if done by a committee of two, or four, workers of experience and men of judicial mind, who should be entirely set free from other things for six months or a year, for this special work. An unhurried visit to each district, and mission centre, would be necessary, as for men to attempt this by correspondence, or in addition to regular duties, would probably be largely waste of time. To make this work effective would also require a special fund sufficient to meet all clerical and travelling expenses, and to include the cost of publishing their report. As is known, the Bible

Societies have found such a plan essential in the new translation of the Bible into Chinese.

**The Christian Community** As to education, economic condition, religious life and missionary spirit, this has improved. This is evidenced by a greater sale of complete Bibles, by a larger demand for Christian books and papers, by the average Sunday congregation being better dressed, by lighter and more commodious church and school buildings, and by increase in self-support. The introduction of the Christian Endeavour, in some districts, has led to more voluntary Chinese effort to reach "the regions beyond" in open air preaching, and in the giving of days at a time, to evangelizing in markets and villages. Adult Sunday schools have been organized in some stations, with helpful results. The writer has been impressed with the real growth manifested in church prayer-meetings, not only in numbers, but even more in intelligent thanksgiving and intercession. The increase of private daily devotion and family worship is apparent in some parts, and has already borne fruit in a greater reality, intensity and eagerness in Christian life and service.

**Chinese Christian Leadership** The state of development of the Chinese leadership is not yet, it is to be feared, what is desired and prayed for. The number of Chinese workers has increased and among them are some truly noble and capable persons. But the majority seem still followers or imitators, rather than leaders. The splendid and devoted work of Drs. May Stone and Ida Kahn (Chinese lady doctors of the Methodist Episcopal Mission, trained in the United States) shows the result of discerning selection and help, and what may be expected from it. The men and means—perhaps, especially, the men—for training leaders seem one of the greater needs of this province. The men for this should be those who will ever view the spiritual equipment and spiritual fitness of the worker as of paramount importance.

**Christian Education** There has been growth in the number and efficiency of the mission schools during the last years, though the government educational

policy of free schools, or low fees, with high-salaried teachers, has been a complication in some centres. The relations between government and mission schools seem generally to be decidedly friendly. The supply of primary and middle schools is still inadequate for the present growing Christian community, and consecrated, gifted teachers—Chinese and foreign—are required. The Methodist Episcopal Mission is erecting new and larger school buildings for both boys and girls, on their new compound in Nanchang, as well as increasing primary day schools in the north of the province. The educational work needs to be developed according to the growth of the Church, earlier in some places and later in others. Should China work out a satisfactory system of secular education, it is a question whether the missionary educational force might not be largely dispensed with. But this looks hardly probable for some years anyway.

#### Medical Work

Good work has been done in the hospitals in Kiukiang, Nanchang and Jaochow, but all have been handicapped by the furloughs of workers, and by an insufficient staff to meet this contingency. In Kiukiang Dr. Stone has some forty Chinese lady nurses in training, and is planning a home and hospital for tubercular Chinese patients on Kuling. Dr. Ida Kahn has been compelled, owing to lack of support, to relinquish, *pro tem*, her hospital for Chinese women in Nanchang, but it is hoped that this will not be for long. The existing medical work has been a helpful evangelistic agency, and not a few converts date their first interest from a visit to one of the hospitals. Dispensary and "Samaritan" work, is carried on in a number of other stations. Chinese medical graduates are doing good, and partly missionary work in some centres. The need of well-equipped mission hospitals in Kianfu, Kanchow (Ki), Yuanchow (Ki), Iningchow and Kwangsinfu seems pressing.

#### Literature

Scriptures, Christian books, tracts, posters, newspapers and magazines are having a larger circulation. Two foreign workers have been giving part of their time to literary work



**Co-operation  
and Union**

A friendly feeling exists between the different societies, but there has been, so far, no organized union or federation. The few centres where several missions are working doubtless accounts partly for this. But as the present forces move on aggressively, some arrangement will be necessary if comity is to be preserved, and friction and waste avoided. It seems a matter for regret that in four fairly small centres near Kiukiang, two, or in one case three, missions are working, and that the duplication has taken place within the last decade. A union monthly missionary prayer meeting is fairly well attended at Nanchang, but a similar gathering in Kiukiang ceased some years ago. Regular united meetings for prayer and for evangelistic effort, would probably ensure better and stronger work, and lead up to increasing unity in other ways. The word "prayer" in this last sentence, should be emphasized. Special efforts at special times are good, but a poor, weak and easy substitute for regular monthly or yearly gatherings. It may be added that the present time in Kiangsi appears ripe for placing the chief emphasis upon united local and itinerant evangelistic work—persistent, insistent and intense—and carried on by the stronger Chinese and foreign workers, and not deputed to the less gifted, and weaker, brethren.



## CHAPTER XVII

### KIANGSU

Lacy I. Moffett

**\*Area.** 36,610 sq. mi. **†Population.** 17,300,000. 448 per sq. mi. Density greatest on the Haimen promontory and on Tsungming island. **Topography.** Great alluvial plain. Land very low with many swamps and lagoons. Chief lakes are Tasung and Paoyang lakes. Land very fertile. Coast low, bordered by immense sand banks. Grain, fruit and cotton chief products. **People.** More robust in the N. of the province. **Language.** Shanghai dialect and Mandarin. **Cities.** Over 1,000,000—Shanghai; over 100,000—Nanking, Soochow, Wusih, Chinkiang, Yangchow. **Waterways.** All the rivers are navigable, and the whole province is interlaced with canals. **Roads.** These are poorly kept up because of the ease of water communications. **Railroads.** Shanghai-Nanking; Shanghai-Hangchow-Ningpo; Shanghai-Woosung. **Post Offices,** 154. **Postal Agencies,** 390. **Telegraph Stations,** 62. **‡Missionary Societies at work in the province,** 48. **\$Total Missionaries,** 752. **Total Chinese workers,** 1,646. **Communicant members,** 14,113.

The greatest single factor affecting missionary work in Kiangsu Province, as probably in most of China, during the last decade has been the Revolution. While it has not realized the hopes of those who organized the first provisional government, it has profoundly touched the life of the province. Three elements in the change have had a distinct bearing on the work of missions.

1. The distinct break with the old regime, **Break With Old Regime** with many of its traditions and prejudices, and the open recognition of the value of things new, and even things foreign. The old officials were for a time, at least, without employment, and have come back into office on new terms. The development of education along modern lines has been hastened, and the old style literati find themselves largely pushed aside. In many cases they have even turned to Christianity for help.

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. \$Including wives.

In Chinkiang the leading Manchu scholar of the city applied to, and received employment from, a mission high school. In Nanking, for a time, several classes were organized among the old style scholars for Bible study, and some of them have openly professed Christianity. This has meant a distinct opening among a class that has, heretofore, been almost unapproachable.

**National Recognition of Christianity** 2. The declaration of religious liberty and the failure of the subsequent agitation to establish Confucianism as a state religion, has given Christianity a national recognition it has never known before. Government school students and others have been willing to come forward openly and study Christianity, and numbers have accepted it. A large part of some missionaries' time is now given to conducting such classes, and in two of the larger cities men have been specially set apart for definite work among students. The desire to improve their English may be the motive which brings many students out to such classes, but it serves to give the needed point of contact.

**Changed Estimate of the Missionary** 3. A complete change in the estimate of the missionary and his work by the majority of the thinking people. He is no longer a despised foreigner, the object of hatred and scorn, nor is he simply the feared foreigner, with gunboat and consul behind him, of post-Boxer days. He has come to be recognized as a valuable member of the community, whose work, while complicated with many strange and foreign ideas is none the less chiefly unselfish and for the public good.

The causes for these radical changes of attitude lie deeper than the actual Revolution of 1911-12, but it was that upheaval which brought them to the surface, and led the people to realize and acknowledge that the change had come.

**Influence of Famine Relief** In the northern part of the province the famine relief work has also been a factor in breaking down the hostile attitude of the people. The results in bringing individuals to accept Christianity, have, in most cases, fallen far

short of what the missionaries hoped for, but an atmosphere of friendliness has been created, which makes both the man and his message far more acceptable than a decade ago.

**Increase in  
Missionary  
Force**      The missionary force of the province has increased over thirty per cent within the past decade. Many mission stations have been strengthened, but the increase has not been evenly distributed over the province.

**Largest  
Increase  
in Shanghai**      The largest increase has been in Shanghai, which is tending more each year to become the great administrative centre of the missionary work for the whole country. Most of the mission boards having work in eastern central China have offices there, as well as the Bible and tract societies, and such national organizations as the Young Men's, and Young Women's Christian Associations, China Sunday School Union, Christian Endeavour, and others, whose work covers the country at large, rather than Kiangsu province in particular. These organizations have collected many of the experienced missionaries from all parts of China, and have in addition brought out numbers of new and specially trained workers for their force.

**Higher  
Educational  
Institutions**      The three larger cities of the province have also become centres of higher education, and many of the new recruits have come out specifically for this work.

**In Shanghai**      Shanghai is the centre of both the collegiate and theological work of the American Church Mission, and of the American Baptists. The higher educational work of the American Methodists, South, is also found there. The China Medical Board is planning a medical school in Shanghai into which will be merged most of the medical educational work of this part of China. These, besides numerous special schools and schools of lower grade carried on by other missionary bodies, make it probably the greatest missionary educational centre in the country.

**In Soochow**      Soochow University is the head of the educational system for males, of the American Southern Methodists, and all five of the missions working in Soochow

have middle schools or academies, for boys, or girls, or both. More than forty of the missionaries in the city are giving their time in whole or in part to the work of these institutions.

**In Nanking** The educational work in Nanking is largely centred in Nanking University and its various affiliated schools. Perhaps there is no missionary educational institution in any field in which the plans of co-operation and union of the work of different missions have been carried further, or made more efficient. The government recognition and co-operation in the development of the Agricultural Department is a unique thing in China mission work.

While these educational institutions are by no means the work of a decade, they have been so much strengthened and their efficiency so far developed within that time, that they have given Kiangsu a place of leadership in educational work, and it is largely owing to the existence of these institutions that such a large missionary force has been massed in the southern half of the province.

**Occupation of New Centres** The past decade has brought no great change in the number of mission stations in Kiangsu. South of the Yangtze river no new stations have been opened. North of the river the stations along the Grand Canal remain the same, but a number of centres nearer the coast have been opened to foreign residence. Three new stations have been opened by the American Southern Presbyterian Mission north of the Yangtze. These are, Haichow (海州), in the extreme northern point of the province, Yencheng (鹽城), about half-way down the coast, and Taichow (泰州), just east of Yangchow. This line up the coast will be completed by the occupation of Jukao (如皋), Tungtaihsien (東台), and possibly Fowning (阜寧), and Shuyang (沐陽), toward all of which this same mission is now working.

**Southern Kiangsu Better Staffed** South of the Yangtze, only two cities of size are without resident missionaries, Tanyang (丹陽), on the Shanghai-Nanking Railway, and Kintan (金壇), thirty miles to the south. Both of these cities are now worked as out-stations by

the American Southern Presbyterians. These two sections, the northeastern, along the coast, and the southwestern, in the hill country, are the only parts of the province not fully covered by mission stations. This does not mean, however, that the number of workers is everywhere sufficient, for many of the stations are too poorly manned to do effective work.

**Communica-  
tions**

Kiangsu is probably the most readily accessible of all the provinces. Shanghai is the largest seaport in the country. Three railroads, the Shanghai-Nanking, Shanghai-Hangchow, and Tientsin-Pukow, all cross parts of the province. In addition there is a fine system of waterways, tributary to the Grand Canal, covering a large part of the territory.

**Number of  
Missionaries**

It is usually regarded as the best occupied province from the missionary standpoint. Next to the smallest in area, it is about ninth in population, and first in the number of missionaries, or about one for every 23,000 population.

The total number of missionaries in the province is given for 1916 as 752, of which nearly half are in the city of Shanghai. In any study of the occupation of the province about one hundred and fifty should be deducted from the Shanghai list to account for the number of workers located there for special, or administrative work, which has as much bearing on the work of other provinces as upon this. In all estimates and ratios which follow, this allowance has been made.

**Large City  
Population**

The very important relation of the cities to the population of the province may be seen from the accompanying facts. Taking the total population of the province at 17,300,000, as given by the Minchengpu census, there is an average density of about 450 per square mile, and nearly one-fifth of the total is contained in ten large cities.

There are ten cities in the province with a population of over 100,000, each one occupied by one or more missions, with a total missionary force of 572.

There are ten other cities with a population between 50,000 and 100,000, all but three of which are occupied by one mission each, with a total of 57 missionaries.

There remain about twenty cities in the province whose population ranges between 20,000 and 50,000. Five of these are occupied as mission stations, and a number of the others are worked as out-stations.

There is in addition to the cities, a very large and important village and country population.

As a rule this village population is more readily accessible than are the people of the cities. With the possible exception of parts of the northern section of the province, there remain few localities where the Christian message is not given an attentive hearing. The difficulty of reaching the city population rather increases the obligation to them, and is a challenge to the Christian forces to meet the problem in an adequate way, instead of merely following the lines of least resistance.

**The Christian Community** The Chinese Christian force of the province consists of nearly 15,000 church members, or about one for every 1,200 of population, with a Christian constituency over twice as large.

**Hospitals and Dispensaries** Christian hospitals and dispensaries treated last year one patient out of every one hundred of the population, using a force of one hundred and seventy-nine trained Chinese workers, of whom fifteen are graduate physicians, directed by fifty-two foreign physicians and nurses.

**Mission Schools** Christian schools had over 15,000 pupils enrolled last year under the instruction of 662 Christian teachers, and 149 missionary educational workers.

**Centres of Christian Worship** There are some 400 places of worship in the province, with a force of 889 Chinese evangelistic workers, men and women, while nearly three hundred missionaries are giving the whole, or part of their time, to the work of direct evangelization.

**No Increase in Foreign Staff to be Expected** This means that if the field could be equally apportioned among the resident missionaries, each would have a parish of 30,000 people, with approximately three Chinese workers, and twenty other Christians with whom to co-operate. Of



course such averages are at once recognized as an unsafe and deceptive basis from which to deduce conclusions, but it brings us face to face with the fact that this province cannot expect from the home churches a very much larger force for work within its own boundaries. In other words, if the present force of workers were equitably distributed, and carrying out one concerted policy of work, they could reasonably be expected to evangelize Kiangsu Province in the near future.

**Need of  
Chinese  
Workers**

Some may disagree with this conclusion on the ground that much of the field within the province has not yet been covered. This is true. But the great lack is not so much in the number of missionaries, as in their distribution, and in the wholly inadequate number of Chinese associates. If all the present force of Chinese workers were well trained and equipped, ten times the present force could still be used to advantage in the field.

**Self-support**

The Chinese Church is giving with fair liberality, an average of about four dollars, Mexican, per communicant member per year, and yet there are only fourteen self-supporting churches in the province, and there seems to be little probability of developing many others in the near future.

The Church is largely regarded as still belonging to the missionary. Even the Christians would hold him responsible for its development and upkeep, financial and otherwise. Much less is there any recognition among non-Christians of the Church as an integral factor of Chinese society. In most places its members do not make their influence felt in such a way as to compel recognition as a vital moral force in the community.

**Influence of  
the Church**

We must frankly admit that after seventy years of missionary work in Kiangsu, with relatively the largest missionary force in the Republic, we have nowhere adequately reached either the intellectual or the commercial leaders among the people. Many are courteously, even cordially interested, but they are not Christian.



**Concentration** In recognition of this situation, most of the older missions have, in recent years, shown a marked tendency toward concentration, and intensive work, seeking to avoid unnecessary duplication, or scattering of their forces, and striving to develop strong Christian centres from which the work may radiate. This is shown clearly in the complete re-organization of the educational work of the American Southern Methodist Mission, and in the recent withdrawal of the American Southern Presbyterians from two stations which they had only partly developed.

**Movement Toward Union** In the larger cities there is a growing movement toward union in both medical and educational institutions. As noted above this has been carried out most thoroughly in Nanking, where seven missions unite in the various departments of work carried on in Nanking University.

**Government Competition in Education** Missionaries in educational work are recognizing that they are no longer the only ones attempting to give young China a modern education. Whatever the defects of the present system of government schools in the province, they are already meeting the popular demand in a very practical way. Mission schools at best can hope to educate only a limited number. They can do much to set the standards, and, what is of most importance from the missionary point of view, they are training the much needed leaders for the next generation of Christians. To do this effectively they must secure every advantage to be gained by consolidation, and co-operation of their available forces.

**The Financing of Mission Schools** Some of the higher grade mission schools in the province are becoming self-supporting, except for the cost of the foreign teaching force, but in the schools of lower grade, there seems little prospect of immediate relief from the financial burden which the missions must bear.

**Little Competition in Medical Work** The medical work has a much clearer field. There are a few foreign-trained Chinese physicians in private practice in the province, but these, as a rule, help by co-operation,

rather than interfere with, the work of the mission hospitals. Most of the hospitals have all the patients they can care for. Quite a number of the larger institutions have become entirely self-supporting, with the exception of the foreign staff. Hospitals will become, in the future, a rapidly decreasing factor in the current expense of missionary work of the province.

**Evangelistic Policies** Policies in evangelistic work show development along two lines. One is the careful study being made of the field, to define the problem, and get at the actual conditions. One mission has completed an extended survey of the northern part of the province, and another is now engaged in surveying the southern portion. These surveys reveal the fact that many old estimates and statements, long revered for their age, need revision. They are proving a wholesome check on present working plans.

**Co-operation in Evangelistic Work** The other tendency is towards co-operation and concerted action on the part of missions working in any given section. Union evangelistic campaigns and meetings have been conducted in Shanghai, Soochow, and Nanking. There is, however, much room for development of practical co-operation to cover the whole field effectively. Missionary comity is still, in most cases, a theory rather than a practical working plan.

**The Task Ahead** For Kiangsu province as a whole the seed has been largely sown. The Christian Church has been planted, and a Christian constituency is being developed, though Christianity cannot yet be called an integral force factor in the life of the province.

In general the present task of the missionary body within the province may be defined under three heads;—

1. Through church, school, and hospital, but above all through personal contact, so clearly to interpret the Christian message that forceful Chinese may see, and accept it as their own.

2. To seek out and train a competent force of Christian

leaders whom Christian Chinese may safely follow, in developing a type of Christianity that is essentially their own.

3. To develop such spiritual ideals among Chinese Christians as will lead them to adequately present Jesus Christ to the people of their own province.

## CHAPTER XVIII

### KWANGSI

R. A. Jaffray

\***Area.** 77,220 sq. mi. †**Population.** 6,500,000. 84 per sq. mi. S. and S. E. most populous. Country away from the rivers is sparsely settled. **Topography.** Mountainous with ranges running S. W. to N. E. West river and its northern tributaries have good valleys, profitable for cultivation. Grain, vegetables and fruit are chief products. Mineral wealth not explored. **People.** Cantonese speaking Chinese are numerous in the S. and Mandarin speaking Chinese in the N. Aborigines form one-third of the population. The Hakkas mingle freely with all races. **Language.** Mandarin in N., Cantonese in S., and tribal dialects are the languages. \***Cities.** Over 100,000—Nanning, Wuchow and Kweilin. Over 50,000—Posoh, Lungchow, Liuchow, Kwai-ping and Watlam. **Waterways.** Used in preference to roads. Steamer traffic on West river, with launch service as far west as Lungchowfu. Motor boats ascend the Fu tributary as far as Kweilin. **Roads.** Poorly kept up and dangerous. **Railroads.** None in operation or under construction. Line proposed to connect Yün-nanfu with Canton. **Post Offices,** 28. **Postal Agencies,** 227. **Telegraph Stations,** 43. ‡**Missionary Societies at work in the province,** 6. §**Total missionaries,** 59. **Total Chinese workers,** 164. **Communicant members,** 3,568.

Kwangsi, one of the most hostile of the provinces of China, was almost the last to open its doors to the missionary. Protestant missionary work began in this province at least sixty years after it had a fair start in Kwangtung. While occasional visits were made by Kwangtung missionaries and while the Baptist Mission had converts in interior villages of Kwangsi in these early days, still the resident missionary did not come to this province until 1894.

About that time three missionary societies opened work in Kwangsi, namely, the Christian and Missionary Alliance, the Southern Baptist Convention, and the English Wesleyan Mission. Workers in connection with these societies came to Wuchow in the order given above; the first-mentioned society, the Christian

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives.

and Missionary Alliance, making Wuchow its headquarters for the South China work with a view to confining its efforts to this province. The other two societies, the Baptists and the Wesleyans, opened Wuchow as a branch station from their Canton work. Afterwards came the Church Missionary Society and the Emmanuel Medical Mission, commencing their work respectively in the cities of Kweilin and Nanning.

**Hostility of the People** The attitude of the people of Kwangsi in these early days was anything but friendly; in fact early workers, who in the Name of the Lord Jesus ventured farther inland than Wuchow, took their lives in their hands when they did so, as humanly speaking they could have no reasonable guarantee as to their safety on these itinerating trips. The spirit of the people was decidedly hostile, but while they have rioted, torn down chapels, driven out the missionary in days gone by, in most of the main cities which are now held as main stations of the work, yet it is for the glory of God that we can record that no missionary life has been lost through violence in the opening years of the work in Kwangsi. The Lord protected His messengers from harm, though they were in places of extreme danger times without number.

**Present Friendliness** Needless to say as time went on the presence and work of the missionary and the Chinese helpers associated with him gradually disarmed the people's prejudice, and happily the attitude of the people of Kwangsi has entirely changed. To-day, we may not only say that the days of riots are, we hope, forever past, but that a decidedly friendly attitude on the part of the people inviting aggressive missionary work can be found everywhere.

Looking back a decade, there are several lines on which definite progress may be thankfully recorded.

**The Country Open** The political changes, and general enlightenment of the people as to foreign nations and world-wide interests, have created a new atmosphere among the inhabitants of Kwangsi Province, with the result that the whole Territory once barred against us and

extremely anti-foreign, is now open for the herald of the Cross to enter.

**Better  
Communi-  
cations**

There has been a decided improvement in the travelling facilities between Hongkong, Canton and Wuchow, as the steady increase in trade has warranted. But what is of greater importance from a missionary standpoint is the fact that the number of motor boats plying from Wuchow inland, up the West river and its tributaries, to Linchowfu, Nanning, Posh, and Lungchow, has increased in the past years to a remarkable extent until no less than thirty of these shallow-draft motor boats, with Wuchow as a base, are carrying cargo and passengers to and from the far interior. A line has recently been started up the Fu river also to Pinglo and Kweilin, which operates, however, only during high water season. Thus the tedious missionary trips of two and three weeks in Chinese house-boats are exchanged for a few days' travel, greatly facilitating missionary work.

**Preparedness  
for the Gospel**

The sudden popular enthusiasm against idolatry at the time of the Revolution, and the establishment of the Republican Government, five years ago, has had its natural reaction. But while the hearts of the people are still dark with sin and it remains for the Gospel of Christ, "the power of God unto salvation" to do its regenerating work in the individual soul of "every one that believeth," yet we rejoice that the hearts of the people are, as never in the past, open to hear the Message.

**Progress in  
Mission Work**

With regard to the progress of missionary work in Kwangsi during the past ten years, a report of steady, healthy growth may be made.

While no main stations have been opened in new cities during the decade, neither has the total number of missionaries increased, but rather decreased, yet it is encouraging to note the following facts and figures which include all the missionary societies at work in Kwangsi.

During the past ten years twenty-three new out-stations have been opened. The total membership of the Protestant

churches has increased about three-fold, now numbering 3,568 as against about 1,200 ten years ago. The voluntary offerings of Chinese Christians for 1916 were over \$6,000 Mex. One church gives an average of over \$5.00 per member after deducting from the total collection all offerings made by foreigners. Ten years ago, sixty-one Chinese workers were employed by the various missions of Kwangsi. Now, no less than one hundred and fifty-four faithful workers are employed.

The total number of primary schools under mission management has increased from twelve to fifty-one, there being five times as many children under Gospel instruction enrolled in these schools as were ten years ago.

In the medical work very substantial increase is to be noted in the number of cases treated, both in-patients and out-patients, as compared with ten years ago. In 1906 three hundred in-patients and seven thousand five hundred out-patients are reported; whereas, in 1916 the totals come to over eight hundred in-patients and over twenty-four thousand out-patients.

**New Features of Work**     The Southern Baptist Mission in 1912 opened a new centre with a foreign missionary staff at Kweilin. Three missionaries, one a doctor, and their wives, are located here. Under Kweilin there are nine out-stations in the Mandarin section of the province with 762 members, and the work is very promising.

In connection with the Christian and Missionary Alliance new foreign buildings have been completed on five of the main mission stations; two new Bible schools, for the training of men and women workers, have been erected at Wuchow at a cost of approximately \$45,000 Mex.; a home and school for blind girls has been opened at Kwai-ping (Sunchow), where forty-five children are cared for and educated. Publication work was begun in 1912 at Wuehow, the plant to date being valued at \$15,500 Mex. A total output of 4,333,700 pages of Gospel literature is reported for 1916, none but Christian printing being done by this press. *The Bible Magazine*, a Chinese bi-monthly of eighty pages, has now a circulation of about 3,000.



### General Survey of Some of Cities of Kwangsi

A brief mention of a few of the main cities of Kwangsi may help the reader to get a better view of the needs of the province.

**Wuchow** Population about 100,000; missionary work opened in 1894; Cantonese language largely spoken. Wuchow (梧州) is situated about 250 miles from Hongkong on the junction of the West and Fu rivers. It is Kwangsi's chief commercial city, and an important shipping port, being the natural gateway of the province. It is a busy, prospering centre, as is evidenced by the fact that hundreds of new, large two-story, brick buildings have been erected during the past few years. The growth of the city, however, is definitely hindered as to area by mountains and rivers on every side.

The city is an ancient one, and is supposed to have been founded as early as A. D. 592. It is said to have been at one time the capital of South China, including what is now French Tonkin. Iron pillars from which cables were suspended supporting a boat-bridge across the Fu river, constructed in the Ming Dynasty in 1465, are still to be seen on the banks of the river, and are in good condition after two hundred and fifty years.

Wuchow was opened as a treaty port in 1897, three years after missionary work was begun.

Three missions are at work here; the Christian and Missionary Alliance (headquarters for South China at Wuchow), the Southern Baptist Mission, and the English Wesleyan Mission. Under the care of these three missions there are four chapels, with a total seating capacity of about two thousand, two hospitals, a missionary receiving home, two Bible schools, and a printing plant. In all, Wuchow has about seven hundred church members.

**Kweilin** Population about 150,000; missionary work opened in 1898. Mandarin language largely spoken. Kweilin (桂林) is situated about 250 miles up the Fu river from Wuchow. It was the capital of Kwangsi until a few years ago when the capital was moved to Nanning. It is still the largest city in the province, being particularly a residential city.

Three missions, all having foreign workers in charge, are represented at Kweilin, having commenced their work in matter of time in the following order: the Christian and Missionary Alliance (1898), the Church Missionary Society (1898) and the Southern Baptist Mission (1912).

Medical and educational work are being done, but the main effort is made along the line of evangelistic work. There are four chapels in the city. In all, Kweilin has thirteen out-stations and about five hundred church members.

**Kwaiping or Sün Chow** Population about 60,000; missionary work opened in 1897; Cantonese language largely spoken. Kwaiping (桂平), sometimes called Tsinehow or Sün Chow (潯州), is situated on the West river between Wuchow and Nanning, being about ninety miles from Wuchow.

The Christian and Missionary Alliance has a well established work here, with a large main chapel seating over eight hundred people, besides both boys' and girls' primary schools, a home and school for blind children, and also four out-stations in the surrounding market towns. The church membership is over one hundred and fifty.

**Nanning** Population about 100,000; missionary work opened in 1898; Cantonese and Mandarin languages spoken. Nanning (南寧) is situated on the West river about three hundred and fifty miles from Wuchow. It is a very important centre, both as a commercial and residential city. It was made an open treaty port in 1907, and has recently been chosen as the capital of the province. The general prosperity and growth of the city has been very manifest of late years.

Four missions have work at Nanning; the Christian and Missionary Alliance opened in 1898, the Emmanuel Medical Mission in 1906. The Church Missionary Society and the Southern Baptist Mission have opened in recent years. The three former missions have foreign workers in charge, and the last is represented by Chinese workers only.

**Posch or  
Pak-shik**

Population about 50,000; missionary work opened in 1914; Cantonese, Mandarin, and aboriginal languages spoken. Posch (百色) is situated about two hundred and fifty miles up the Yu (右) river, which branches from the West river at Nanning. Motor launches run from Wuchow via Nanning to Posch most of the year. It is the natural route for trade from Yünnan province, being two days' journey from the borders of Yünnan.

An earnest Christian worker who labours independently, yet in fellowship with all the missionaries, has opened a Gospel reading-room in this city in connection with his drug store. Regular and aggressive evangelistic work is being done by Mr. E. A. Jones and his Chinese workers, and a little church has been established in this most neglected part of Kwangsi. A branch store on similar lines has also been opened at Pingma (平馬), a large market, midway between Pos-h and Nanning.

**Lungchow**

Population about 50,000; missionary work opened in 1906; Cantonese and aboriginal languages spoken. As Wuchow is situated near the eastern borders of the province on the West river, so Lungchow (龍州) is situated near the extreme western border some five hundred miles up the West river, about thirty-five miles from the frontier of French Tonkin. It was the first treaty port in the province to be opened. A suspension bridge has recently been built across the West river at Lungchow. The roads about Lungchow are considerably better than the average country roads in Kwangsi, and bicycles can be used to advantage in country work by both Chinese and foreign workers.

The Christian and Missionary Alliance have a station here with one hundred and fifteen members, boys' and girls' primary schools, and two out-stations. Three faithful colporteurs have been working this district and meeting with unusual success. Over twenty thousand Scripture portions and tracts were sold during the past year.

**Watlam**

Population about 50,000; missionary work opened in 1904; Cantonese and local dialect spoken. Watlam (玉林) is an important inland city in the

south-eastern section of the province. It is the centre of a very populous valley. The people are simple and generally primitive, being more shut off from the outside world than the other parts of the province.

The Christian and Missionary Alliance have encouraging work in this city, with a membership of fifty; and an out-station in the city of Paklow (北流) where a little church is also steadily developing. On account of lack of workers this station has not had a resident missionary for some years.

There are many large, important cities in this district, as well as markets, that ought to be opened to the Gospel.

**Liuchowfu** Population about 60,000; missionary work opened in 1906; Mandarin language largely spoken. Liuchowfu (柳州) is the last of the cities of Kwangsi to which space will permit us to refer. We have left it to the last because geographically it is situated at the natural gateway to the vast northwestern section of our province, which with a total area of about 38,000 square miles is still almost entirely unreachd by the Gospel.

A good beginning has been made at Liuchowfu by the Christian and Missionary Alliance after considerable difficulty. Good foreign buildings have been completed, and a vigorous evangelistic work is being carried on in the city; while six colporteurs of the National Bible Society and the British and Foreign Bible Society are systematically and faithfully working the district, travelling long distances and finding good sales for the Scripture. Over 87,000 Scripture portions, tracts and calendars were sold during 1916.

#### Unoccupied Regions

The following facts concerning our province speak most forcibly for its need.

1. In Kwangsi there are fifty-five walled cities and over one thousand market towns, not to speak of tens of thousands of villages, still unreachd by the Gospel.

2. From a standpoint of area, one half of the province, that is, the northwestern section, is, with one exception, entirely unoccupied. This half of the province has twenty walled cities and more than six hundred market towns, besides thousands of villages without the knowledge of Christ.

3. In the southeastern half of the province, while there are several stations open, yet there are more than thirty walled cities still unreached, over six hundred market towns and thousands of villages where the name of Jesus has never been heard.

We cannot do better in closing this article than to quote the opening paragraphs of a recent report of an extensive itinerancy of forty days through the northwestern section of Kwangsi by Rev. W. H. Oldfield.

**Northwestern  
Kwangsi**

"From Liuchowfu one may travel for twelve days either northward or westward, without seeing a Gospel chapel or entering a district in which a witness is being given to the Gospel. In this great neglected territory there are still numerous walled cities, and large market towns, that as yet have no established work whatever. For the most part the language of these cities is Mandarin, but the districts surrounding these busy centres contain a large population of mixed tribesmen. These people are shut away from the rest of the province by huge mountain ranges. The greater part of this territory has not even been entered by a Gospel worker. No missionary in our province as yet speaks their language. To reach these people with the Gospel has for years been our hope and aim. Therefore, we recently planned an extensive trip into these untouched districts. We secured a large shipment of Gospel portions and tracts, besides Scripture calendars and posters, and shipped them ahead to different centres that we planned to visit, and with the colporteurs, six in number, started out, determined by God's grace to penetrate these darkened districts, and planning that if our Mandarin language proved unintelligible to the tribesmen, we would at least distribute the Scriptures and thus sow the Gospel seed among the lonely mountains on the border of the province.

**Worship that  
Satisfies Not**

"The first day's journey was uneventful, and it was after dark when we reached our stopping place. The only guest in the inn beside ourselves was a Buddhist priest who, as we entered the inn, was sitting in a corner, and by the dim light of a peanut-oil taper, was chanting his Buddhist books. We

addressed him as 'Elder Brother,' and placing some of our books on the table beside his own, told him that we had brought him a joyful message. He smiled dryly and slowly muttered, 'Not much joy for me in this life!' and, he added most pathetically, 'The future, too, is hopeless and uncertain.' The idols he knew were false, but this is the way people had worshipped for centuries, and he was following in their footsteps; whither he knew not. Yes, following, following, but following to a hopeless grave and a sad eternity. We looked at him in sorrow. Here was a man who had grasped at what the heathen hold most dear, but who had found it delusive and unsatisfying. Now as he had entered upon his declining years, he realized that all had been in vain. All the idol worship and the chanting had brought him no peace or joy in his life, and no hope for the life to come. We took a seat beside him and told him there was still hope; that we had found 'The Way' and were now going around telling others about it.

"Before we left the inn we selected some of the books we carried, and handing them to him told him to study them, for they explained the Way of Life.

"The old priest is only one of a multitude who, though judged by others to have obtained true happiness, are still sad and hopeless."

It is a fact that wherever God's missionaries have preached the Gospel in this province, they have never failed to find souls who respond by sincerely repenting of their sins, leaving their idols, accepting the Lord Jesus as their Saviour, and entering into a joyful, consistent, and victorious Christian life. Is it not a logical deduction to draw from this that there are, therefore, hundreds and thousands of souls living in the interior of this province still "in darkness and in the shadow of death," who would be saved if we had the missionaries to send to them, but who will surely be lost if we fail to go to them? When shall these men and women be given *their first chance* to hear and believe the Gospel that has done so much for us?

How Shall  
They Hear?



## CHAPTER XIX

### KWANGTUNG

G. H. McNeur

**\*Area.** 99,970 sq. mi. **†Population.** 27,700,000. 277 per sq. mi. Density greatest in the West river delta and in the regions bordering the coast. **Topography.** Hilly except in the valleys of the West river. Mountains extend S. W. to N. E., rising to 15,000 ft. in the N. Rivers numerous and frequent floods. Valleys and delta regions extremely fertile, giving three crops a year. Well-indented coast line with good harbours. Climate hot and humid in the summer. Frequent typhoons and epidemics. Semi-tropical. **People.** Aborigines in the W., and Hakkas in the N. E. Cantonese form three-fourths of the population. **Language.** Cantonese and tribal dialects. **Cities.** Over 1,000,000—Canton. Between 100,000 and 500,000—Fatshan, Chaochowfu, Hongkong, Sheklung, Shekki, Sanwui, Siulam, Kongmoon and Sanshuan. Between 25,000 and 75,000—Macao, Swatow, Hokshan and Shaping. **Waterways.** Excellent steamer service with all the port cities of the coast. Good launch service in the delta region. Navigable rivers connect with adjacent provinces. **Roads.** Stone slab roads connect the principal market town. Wide roads few. **Railroads.** In operation—Canton-Samshui; Canton-Shiuchow; Canton-Kowloon (Hongkong); Kongmoon-Taushan; Swatow-Chaochowfu. Under construction—Canton-Hankow; Kongmoon-Yeungkong. Proposed—Swatow-Canton and Swatow-Nanchang. **Post Offices,** 133. **Postal Agencies,** 880. **Telegraph Stations,** 70. **‡Missionary Societies at work in the province,** 36. **§Total missionaries,** 583. **Total Chinese workers,** 2,102. **Communicant members,** 49,132.

#### Hainan

**\*Area.** 13,900 sq. mi. **†Population.** 2,105,000. 142 per sq. mi. Density greatest along the N. coast. **Topography.** Mountainous in the interior. Low coastal plains, which are very fertile. Few good harbours. Semi-tropical. **People.** Chinese along the coasts, about two million. Tribes in interior. **Language.** Hainan dialect. **Cities.** Hoilow, 50,000; Kiungchow, 25,000; Kachek, 15,000; and Nodoa, 10,000. **Communications.** No railroads, few navigable rivers. **‡Missionary Societies at work in the Island,** 1. **§Total Missionaries,** 28. **Total Chinese workers,** 92. **Communicant members,** 1413.

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**\*Richard.** **†Minchengu Censu,** 1910. **‡All missionary statistics,** 1915. **§Including wives.**



**Christianity  
and Revolution** Kwangtung is noted for revolutions. When in 1911 the Republic was successfully established, the majority in the handful of responsible leaders were Cantonese. Dr. Sun and others were nominally Christian. Some, including their leader, had fallen below the ethical standard required for church membership, but were popularly considered as belonging to the Church. For this reason the Church was under a certain measure of political suspicion during the years of unrest preceding the Revolution. Persistent and popularly, believed rumors of foreign occupation, coupled with the intimate relationship of the Church with these foreign nations, joined the people and the officials in more or less open opposition. None took a warmer part in the jubilation that followed the launching of the Republic than the members of the churches and the teachers and pupils of Christian schools. The part that the Church had played was evidenced in the calling of many preachers and teachers and other prominent members into political office. One year later sixty-five per cent of the provincial officials were closely connected with the Church. Christianity was not without adversaries, but for the first time it became almost popular. Idols were destroyed, temples converted, and inquirers multiplied. The day of popularity was brief. The Republicans fell heir to an empty treasury, and found themselves governing ignorant masses who considered that the overthrow of the Manchu meant the abolition of taxation. The printing and circulation of banknotes had the appearance of relieving matters, but it really made a bad situation worse. Revolutionaries had employed robber chiefs and their lawless followers, and these insisted on immediate reward. A large army had to be disbanded, owing to the happy union of north and south. Disbanded soldiers joined the brigands and pirates in plundering the country. Old clan feuds were revived and business was paralysed. The new Governor filled his pockets and decamped. Lesser officials imitated the gubernatorial example. His successor led an ill-timed revolt against President Yuan, and, in company with all the Kuomintang officials in the province, had to flee for his life. All these

things were changing popular opinion regarding Christianity. General Lung, a reactionary, was rewarded with the governorship for suppressing the revolt and filled all official positions with men of his own school. He warmly supported the movement to make Confucianism the state religion. Doors so speedily and widely opened to the Gospel were as suddenly closed. Its opponents were more bitter than ever.

In 1916 the Kuomintang leaders prepared another revolt. Gradually their armies converged on Canton. The death of President Yuan failed to check them, showing that their stated purpose hardly covered their real design. For three weeks they fought for the possession of the city. The arrival of a new Civil Governor and Admiral Sah with his fleet, stopped the fighting. Governor Lung resigned and was transferred to Hainan. The Republican party regained their power. Governor Chu has shown himself the sincere friend of every good work. Already popular opinion is veering round again. The Christian forces have another opportunity to demonstrate what is possible in a day of unlimited opportunity.

**Economic  
Conditions** Three revolts within six years have not been good for the economic development of the province. Every serious scare in Canton, and there were many, frightened the wealthy classes out to Hongkong and Macao. Frequent floods devastated the low-lying and most fertile and thickly-populated districts, that of 1915 being the most terrible. A very thorough survey of the West river has been made under Admiral Tan of the Board of Conservancy works, but an impoverished treasury makes it impossible even to repair the broken dykes. The remarkable fertility of the province and the patient industry and business ability of its people have secured them against serious general poverty. It has to be remembered too that the Cantonese are to be found in every great city of China, Japan, the Philippines, the Straits Settlements, America, and Australasia. The bulk of their earnings finds its way home. Whole districts are enriched in this way.

Such economic conditions inevitably re-act on the Church. In poorer districts the Church has a lower social standing and a harder struggle towards independence. In other parts, such as the "Four Districts" (southwest of Canton) many members have made money abroad, and use both wealth and the social standing it gives them in the service of Christ.

**The Railway and the Gospel** Three important railway lines have been opened between the provincial capital and Hongkong, Samshui, and Shiuchow, and another from Kongmoon to the coast through Sanui and Sunning. The only other line operating is between Swatow and Chaochowfu, but several are contemplated or under construction. The advent of the railway promises far-reaching consequences. The river systems have always determined the distribution of the population. Railways are opening new territory. The new centres will be more accessible. The iron horse breaks through clan and district barriers, grinds under its wheels *fengshui* and kindred superstitions. It brings the inland districts into direct touch with the outside world. Mission time and money are economized. The strategic importance of Canton has been enormously increased. It may be an exaggeration to say that what Canton thinks to-day China thinks to-morrow, but the daily newspaper and railway train make it increasingly certain that what Canton thinks to-day the province will think to-morrow.

**Social Reformatton** Social reform makes very effective appeal to the Cantonese. The campaign against the use of opium, gambling, and other evils has had astonishing results in spite of the hindering influences of political unrest, economic instability, and official greed. The emphasis on the social obligations of Christianity by the Young Men's and Young Women's Christian Associations makes their entrance into the field during this formative period of great significance. This is evidenced by the fact that the present membership of the former includes the acting Military Governor, the Civil Governor, the Provincial Treasurer, the Speaker and forty members of the Provincial Assembly. The fine new Morrison

Memorial Building, the consummation of a scheme launched over ten years ago by the missionaries of Canton, is the best achievement in Association building in China. The young manhood and womanhood of this progressive province need the wise guidance of such institutions at a time when old sanctions are losing their authority, and new-found liberty is apt to degenerate into license.

The band of pioneers in the province is fast being thinned out. The Southern Baptist

#### **New Christian Forces**

Mission has lost four veteran missionaries,—Dr. R. H. Graves, Dr. E. Z. Simmons, Miss L. F. Whilden, and Dr. G. W. Greene. The American Presbyterian Mission has lost Dr. H. V. Noyes. The average term of service given by four of these missionaries was forty-seven years.

Only a few small undenominational missions have entered the province during the decade, and the older societies have opened few new stations. The general development has been along institutional lines, and involved the strengthening of main stations. The increased emphasis on higher educational work has been responsible for this.

A Language School was organized by the American Presbyterian Mission about four years ago with eight students. Last year there were thirty-four students, representing eleven missions. The school needs a director giving full time who should have a knowledge of phonetics. The number of students attending shows how much the school is appreciated in spite of the disabilities of its formative period.

The individualistic policy, inevitable in the pioneering days, but so fatal to efficiency in the time of intensive consolidation, is giving way to a wise co-operation. The mission is less a congeries of unrelated units and more a body with articulation and inter-action of the members rightly adjusted. To secure this, there is the wise division of labour under specialist committees, with a trusted executive, small enough for ready action, and yet large enough to conserve all fundamental interests. The application of the same principle to inter-mission policy would be of incalculable benefit.

#### **Changing Policies**

Along with this development, and arising out of it, has come the desire on the part of home boards to place a larger measure of executive responsibility on the missions. This is made more possible by frequent visits from board secretaries and other official deputations to confer with their own and other missionaries on the field.

**The Cantonese and Christianity** The Chinese Church is rapidly assuming responsibility for its own pastoral and evangelistic work. This change in the balance of power is symptomatic of the general attitude of the people. Although the foreigner has never been an object of particular veneration to the Cantonese he has usually been treated as one with whom it was unwise to interfere. In speech and appearance he was peculiar. The widespread adoption of foreign dress and customs, and an increasing knowledge of foreign lands, is breaking down barriers and making the missionary more a man among men. Ignorant arrogance is giving place to a healthy independence.

The same is true in the attitude of the people towards Christianity. It is being considered less as a foreign political device and more as a religion. This means that crass idolatry must go down before it. The foe Christianity has aroused is a materialistic Confucianism. It is marshalling its forces and the conflict threatens to be keen and protracted.

**The Test of Numbers** Any estimate of progress must take into account the influence of the world war. This is true specially of the German missions, in lesser degree of the British and French, and in some measure of all. The Berlin, Basel, and Rhenish missions, three of the largest in the province, have been cut off from their base of supplies for nearly three years. This has seriously crippled the staffing of the missions and plans for development. Most of the British societies have members, specially medical men absent on military service, and volunteers have been prevented from coming to the field.

**Missionary Occupation** The missionary occupation of the province has followed the population along the main waterways. Canton claims one hundred and

ninety-one but it must be remembered that most of these are engaged in institutional work, and that many others make the city a residential base from which they work interior districts. There is at present no one clerical missionary whose sole task it is to see that the Gospel is preached in the city. In Hongkong and the neighbouring mainland there are seventy missionaries. The Han Valley is occupied by one hundred and seventeen with headquarters at Swatow, Chaochowfu, and Kaying. In the East river district there are thirty-seven, on the West river, twenty-nine and on the North river, fifty-nine. The Canton delta has forty-eight and between the delta and the Lim valley there are twelve. The Canton-Kowloon railway district and the New Territory claim fifty-four. The Limchow valley has twenty-two and the island of Hainan thirty-three. These figures include the wives of missionaries, who number 219 in a total of 672.

#### **Mission Stations**

There are seventy-two stations and twenty-seven of these have medical missionaries with hospital or dispensary. The older missions have opened very few new stations, the extensive development being largely the work of younger bodies, especially the undenominational societies. The number of churches and chapels in the province is 1,100.

A study of the situation leads to the conclusion that the older societies have been steadily growing, but that their recruits have been claimed in the consolidation of existing work. The younger societies have been engaged in the more extensive occupation of the evangelistic field.

#### **The Chinese Church**

The Chinese Church in Kwangtung is no weakling. The policy of consolidation pursued by the older missions is doubtless responsible for the fact that some of the churches show only a slight increase. There has been a salutary purging of the church rolls. The Chinese evidence great reluctance to remove names from the church register, even although the persons may have been dead or have ceased to attend for years. The Presbyterian Church reports a net increase of 8,215 between 1905 and 1915, while the Baptist Church has 4,894. The German Missions have an increase of about 4,000.



Approximately the total number of Protestant communicant members in the province is 55,000, as compared with 30,000 ten years ago. It must be remembered that many members of the Church Militant have joined the Church Triumphant.

**Increase in Weight** A mere statement of figures cannot express the progress made. In former days the Church attracted few scholarly men and too often these were drawn towards it by the hope, not of salvation, but of employment. While still true that it is the common people who hear gladly there are many men of learning and influence who confess themselves disciples. The message brought through schools and colleges, the Young Men's Christian Association, Christian literature, and evangelistic campaigns among students, has borne fruit in this direction. Illiteracy is still a serious obstacle, especially among the women, but the wider employment of Bible-women is giving opportunity for oral instruction, while schools for girls are becoming more popular and efficient. The progress of the work among women and girls has been one of the features of the period. Women workers win an entrance to the homes of the people denied to men.

**Increase in Self-support** There is a marked improvement in the measure of self-support. The success of the English Presbyterian Mission has been a spur to many. In their Hoklo field the total contributions for Church work for 1905 were \$11,943.15 and in 1915 \$20,267.76. This last is an annual average of \$4.70 per member. There are now seventeen pastoral groups, where all expenses are met by the members, and several congregations give help to weaker charges. Although there has been a substantial increase in salaries of workers, the Church bears over eighty per cent of its total expenses. The Baptist churches have also done well in founding independent congregations. The givings of the Basel Mission churches have grown from \$1,980.00 in 1907 to \$10,000.00. The American Board Mission has handed over a portion of its work to two purely Chinese societies working in co-operation with the mission. The Independent Presbyterian Church in Canton has been from its beginning entirely a Chinese organization



**Means used  
to Increase  
Giving**

The means used to bring about this improvement have been varied. Scriptural teaching as to the Christian duty of systematic and proportionate giving has been the basis of permanent advance. Church members have been given increased responsibility in the initiation of plans and the management of their own churches. Improved methods of finance, such as the preparation of an annual budget, the adoption of the envelope system, etc., have also helped.

**Situation still  
Unsatisfactory**

We have still to confess that the Church has not attained the independence which is its native right, and that we ourselves are largely to blame. We sometimes excuse ourselves by imitating the plea of poverty so often on the lips of the church members. The waste on idolatry, gambling, tobacco, quack medicines, and amusements among even the poor people gives the lie to this excuse. The root trouble is in a starved and ill-developed spiritual life. The lack of a weekly Sabbath is without doubt largely responsible. Many of the church members only attend worship when they "have leisure." This both implies and produces a nominal Christian experience with neither vision nor self-sacrifice. There is little of family worship, Bible study, private prayer, or personal witness. Such apathy in the Church accounts for the failure to secure more lasting results from the evangelistic campaigns which have been organized in the city.

**Training of  
Leaders**

Missions have been satisfied with inefficient preachers and teachers, and have reaped what they have sown. Perhaps these were all that could be secured in the early stages of the work. The past few years have seen a steady weeding out of incompetent agents. There is a healthy tendency to close down work rather than employ such. Most missions are giving attention to the training of leaders. The striking development in higher educational work evidences this aim. Institutions such as the Anglo-Chinese College at Swatow, St. Stephen's College in Hongkong, and the Canton Christian College are doing very effective work. These schools not only train leaders, but furnish a unique opportunity of bringing the

Gospel to the upper classes in the province. Of seventeen students graduated from the Christian College Middle School last year one was still non-Christian, two had been baptized before entering, and fifteen had entered the Church during residence. The American Presbyterian Mission has for many years taken a foremost place in training workers, and recently there has been a distinct advance in the equipment and standard of its institutions. The Baptist Missions have greatly increased their educational plant. Missions are realizing that educational work should be done by men and women who have had training in teaching.

**Union Theological College**      The Canton Union Theological College began work in 1914, taking over classes already under instruction in the Presbyterian Seminary.

Eight missions representing the Anglican, Presbyterian, Congregational, Wesleyan, and United Brethren churches have joined forces in this enterprise. It is doing work in both higher and lower grades, and has fifty-seven students. A site has been secured for the erection of the permanent college buildings. The co-operating missions will erect hostels and residences in the neighborhood.

**Normal School for Women**      Several missions have united in founding a normal school for women, and a similar institution for men is under consideration.

The fundamental problem with us is the elementary school system, and the main factor in that problem is the teacher. While a great deal has been done for higher education there has been a lack of co-ordination and thoroughness in the primary grade. Some missions, especially the German and English Presbyterian, have been an exception in this regard. There is now a movement to secure the services of an educationist as a director of Christian primary education for the province.

Because of the better discipline and higher standard there is a growing tendency on the part of non-Christians to send their children to mission schools in preference to those under other control.

**The Canton Hospital**      The Canton Hospital is the oldest institution of its kind in China. It recently celebrated

its eightieth anniversary. During its history it has treated over two million patients and performed over 150,000 operations. For the past ten years it has had an annual average of 18,640 out-patients, 1,960 in-patients, and has performed 1,970 surgical operations. It is impossible to estimate what its work has meant to the propagation of the Gospel in the province. The old hospital has passed through a trying decade, owing to the withdrawal of support by the American Presbyterian Mission, which for fifty-two years had provided the foreign staff. Different schemes have been tried to place it on a sound financial footing, and at present a movement to make it a union mission hospital seems to promise success. It is hoped it will also become a centre round which the various missions may unite in medical education.

**Medical  
Education**

This last has been a vexed question with our medical men, and its final solution is still in the future. The difficulty seems to be in finding a scheme which will provide Christian control and a reasonably high standard of entrance. There is general agreement that the lowest entrance requirement should be graduation from a middle school, but the majority of the students in the present institutions have not had such preparatory training. Since the recent joint conference of the China Medical Missionary Association and the National Medical Association at Canton the Civil Governor has interested himself in the union of the three strongest Chinese-controlled schools. One of these schools, the "Kung Yee," provides a splendid evangelistic opportunity, and its Board of Directors is genuinely anxious for mission co-operation.

**Hospital for  
Insane**

The John G. Kerr Hospital for Insane has doubled in size during the ten years. It is self-supporting, with the exception of the salaries of the foreign physicians, for which the American Presbyterian Mission has just recently become responsible. Its beneficent work has enlisted the sympathy of the Chinese Government and is one of the most eloquent testimonies to the Gospel in the province.

**Work for  
Lepers**

The leper village outside the city of Canton has for many years provided a field of service for a few earnest followers of Him who put out His hand and touched the man full of leprosy. Over one hundred of these sufferers were received into the membership of the Presbyterian Church. A few years ago the Government decided to remove the lepers from the vicinity of the city, and the Protestant inmates were sent to the Tungkun asylum under the care of the Rhenish Mission, while the others were placed on an island in the East river in charge of the Roman Catholic Mission. The Chinese Government gives monthly allowances to these institutions.

**Schools for  
the Blind**

There are several schools for the blind in the province, the largest being situated at Canton and Kowloon.

**Literature**

The Baptist Publication Society and the South China Religious Tract Society have combined in establishing a Christian bookstore at Canton. A large proportion of the literature used in the province comes from Shanghai and Hankow. Free use has been made of the generous help given by the Distribution Fund. Comparatively little Christian literature is produced here. Two daily newspapers under Chinese Christian control—one in Hongkong and the other in Canton—have been published but the latter was forced to cease publication through lack of financial backing and the opposition of the Government.

The three Bible Societies distributed in 1906 1,673 Bibles, 12,132 Testaments, and 149,940 portions, while in 1916 the numbers were 4,009 Bibles, 13,480 Testaments, and 392,407 portions. In 1911 no fewer than 603,537 copies of the Scripture, in whole or in part, were circulated. Bible Sunday has become an annual institution in many churches. The average yearly circulation of over 400,000 copies of the Scripture is surely a challenge to the Chinese Church not only to support the Bible Societies but to undertake voluntary colportage.

**Co operation**

The most striking attainment in this direction is the successful founding of the Union Theological College. Societies that can unite in that can

unite in anything. The three German missions have a union conference, but during the past three years it has failed to meet. This conference decides the delimitation of territory, standards for church membership, transfer of agents and members, salaries of workers, &c. The two Baptist societies unite in the Publication Society. A Board of Co-operation appointed by the Canton Missionary Conference in 1911 has had a large part in fostering various schemes for united effort. In 1913 the Provincial Federation Council was inaugurated. It has accomplished less than was hoped, but has brought together for a few days each year a band of men, Chinese and foreign, representing most of the missions and churches, to look out over the province as a single field, and talk over its problems as brothers in Christ and co-workers for His Church. This year has seen the appointment of a Chinese organizing secretary, and the effectiveness of the Council will be greatly increased.

#### *Difficulties*

The Mott conference in 1913 brought to many a sense of the sin of dis-union which has never left them. The peculiar difficulties in the way of thorough-going co-operation have hindered us from reaching the ideal to which these days of vision called us. Our field is the oldest in China. We have had no Boxer upheaval compelling a new start. It is hard to break down and build afresh where there are broad and deep foundations long laid, and where the superstructure is hallowed by many links with the past. Changes in policy are apt to be considered as personal slights to the living and the dead. The field is occupied by some thirty societies, representing various nationalities, and some of them differing widely in views of church order. The inheriting of the work by a new generation of missionaries is going to simplify the problem. Many of these are meeting together in the Language School and are getting to know each other in a way that should make co-operation the natural way of doing things. The Chinese Church will value our partnership only as we prove ourselves essential by holiness of life, strength of character, and statesmanship of policy, and it can do without our differences.

**No More  
Missions  
Needed**

Do we need more missions? No. Our position is complex enough as it is. What is needed is rather a frank understanding regarding the territorial responsibility of each mission. This is impossible as long as some claim the whole province, and refuse to have their freedom interfered with. But if all the missions that were willing would define their fields and maintain the principles of comity in their occupation, much would be gained. There seems little use waiting for absolute unanimity.

**But Better  
Staffed  
Missions**

Do we need more missionaries? Yes. Most of the missions are hopelessly understaffed if they hold to present programmes. The evangelistic workers giving whole or part time to educational work might be set free for their proper task by the provision of more educationalists with special training for the work they come to do. The unprecedented opportunity among women and children is a call for more young women to supervise Bible-women and schools. Then there is the great city of Canton. The evangelistic work has too soon been relegated to the independent Chinese churches. There is room here for several men and women who will undertake to reach special classes with the Gospel. The more than 100,000 boat people have two women missionaries, but apart from this there is little specialized evangelistic effort. Surely this is a serious strategical error.

**The Place of  
the Missionary**

This of course recognizes the basal principle that the foreign missionary is here to lay the foundations of a Chinese Church which shall evangelize the nation. The time has not yet come when we can slacken effort. The call is rather to the strengthening of every department, to the adoption of more efficient co-operative methods, and to prayer that a great spiritual quickening may come to missions and Church alike.



## CHAPTER XX

### KWEICHOW

#### B. Curtis Waters

**\*Area.** 67,182 sq. mi. **†Population.** 11,300,000. 168 per sq. mi. Density greatest in the C. and S. E. sections. **Topography.** Seventenths mountainous. Province a great table-land, with mean altitude over 4,000 ft. Valleys of Yuen and Wu rivers deep and narrow. Agricultural products are fruits, vegetables and grains. Rich in minerals. Fogs common during the winter. Scarcely a month of fair weather in the year. **People.** One-third Chinese, chiefly in the E. and N. Miao and Lolos in the S. W. Aborigines given to drunkenness and uncleanness. **Language.** Mandarin among the Chinese, and tribal dialects. **Cities.** Between 40,000 and 100,000—Kweiyang, Anshunfu, Tsunyi and Hingi. **Waterways.** Yuen and Wu both navigable. Other streams navigable for short distances. **Roads.** Four chief roads radiate from Kweiyang, connecting that place with Chungking, Tatingfu, Hunan, and Kwangsi. These roads used by carriers and ponies. **Railroads.** A railroad from Changteh, Hunan, through Chenyüan and Kweiyang to Hingi has been surveyed. **Post Offices,** 31. **Postal Agencies,** 152. **Telegraph Stations,** 14. **‡Missionary Societies at work in the province,** 3. **§Total missionaries,** 39. **Total Chinese workers,** 107. **Communicant members,** 6330.

#### Status of Missionary Work

Missionary work in the province of Kweichow has not been affected to any great extent by the changes in the political situation that have taken place in China during the last decade. When we were in the throes of the first Revolution the work was temporarily hindered, but things soon assumed their normal state and, speaking generally, there seems to have been little change in relation to missionary work. The wave of revolt against idolatry which marked the beginning of the new order of things, resulting in the destruction of idols and the turning of many temples into public offices, soon passed away and, so far as the people are concerned, there seems to be little difference in their attitude to the old idolatry and superstitions. While there is a greater readi-

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives.



ness on the part of many to listen to the preaching of the Gospel, the attitude of the educational authorities seems to be marked by a more decided indifference, if not of opposition, to Christianity.

Missionary work in the province of Kweichow is very largely that of the China Inland Mission. The work of the United Methodist Mission, among the Miao and other tribes in Kweichow, begun about ten years ago, is confined to a small corner in the Weining district in the west of the province. Within the last few years the Evangelical Association Mission, working in the province of Honan, has opened work at Tungjen in the northeast corner of the province. Medical and educational work was contemplated, with evangelistic effort of course, but through failure of health one of the workers had to retire and at present only the medical side of the work is represented.

**Work among the Miao**      The most marked development in the work during the last decade is in that carried on among the Miao and other tribes in the southwest of the province. It was in the spring of 1906 that over three hundred men and women of the Ta Hua Miao were baptized, and in the autumn of the same year over eleven hundred more were added to the Church. From that time the work has gone on increasing and extending, and reaching out to other tribes, till at the present time there are about six thousand baptized believers in connection with the work carried on from Anshunfu. There has been a corresponding increase in connection with the work carried on by the United Methodist Mission with Shihmenkan as the centre. In closing this part of the report it is fitting to call attention to the great loss sustained by this work, in the removal of its two pioneers and leaders, James R. Adam of the China Inland Mission, and Samuel Pollard of the United Methodist Mission, who passed away within a few weeks of each other in the autumn of 1915.

**Work of the China Inland Mission**      As already stated, missionary work in the province is to a large extent that of the China Inland Mission and with the limited number of workers at command, following a generally accepted principle of pioneer mission work, first far, then

near, efforts have been made as far as possible to reach the whole province. A line of stations extends from Tsunyi in the north, through Kweiyang, Anping Kwei and Anshunfu to Hingi in the south. In the east beside the work of the Evangelical Association at Tungjen, there are stations at Szenan, Chenyüan, Panghai (work among the Heh or Black Miao), Tuhshan and Tungehow, while in the west, Tatingfu has been occupied by some German ladies in association with the China Inland Mission, and there is the Miao work in the southwest in the Weining district. Several out-stations in connection with each station are the result of the work of extension. Itinerating mission work has done something towards bringing the Gospel to those parts not yet having resident workers and settled missionary work. Districts in the southeast and northwest are among those almost untouched by the Gospel, though in the case of the region to the northwest something has been begun by workers coming from over the Szechwan border. It will be readily seen that the opportunity is abundant and the need great for more workers if the province is to be efficiently evangelized. At the present time the total number of workers connected with the China Inland Mission is about thirty, a slight increase in the last few years. Of these some are recent arrivals and mostly engaged in the study of the language.

**Educational Work** Educational work, as might be expected, is not in any advanced stage. In nearly all of the stations there are elementary schools, mostly for the children of the Christians and inquirers. In connection with Anshunfu there were two higher elementary schools, one in the city, the other at Kopu in the Wei-King district for Miao boys, both of which for different reasons are now temporarily suspended. The city school has furnished several helpers in the work as teachers and medical students; from the others about a dozen young men who have passed through the course are now engaged as teachers of elementary schools in different Miao villages.

**Medical Work** Medical work is carried on by the Evangelical Association Mission at Tungjen where there is a hospital. Good work was done here during

the recent movement in opposition to the monarchical idea, when a number of men, wounded in the fighting on the Hunan border, received medical help and attention under the Red Cross. The China Inland Mission has a doctor with fully equipped hospital opened some four years ago, at Anshunfu. The hospital was built with funds from the Arthington Trust, and was more especially intended for the benefit of the Miao. Dispensary work is carried on with days for out-patients at which there are many applicants from the city and surrounding country, and in-patients at the hospital also include people from other parts of the province. At some other stations dispensary and maternity work is carried on by missionaries who are trained or have had experience in nursing. One such worker rendered valuable aid among wounded soldiers at the time of the first Revolution.

**The Training of Leaders** So far nothing definite has been done in the matter of training native helpers, that is, collectively. This has been a matter of individual training. There are a number of helpers in the province, thus trained, who have rendered valuable and efficient service, some of them during a period of many years. There is a large number of helpers in the Miao work. Teaching has been given in classes arranged specially for them. These classes, or Bible schools are held for about a month at a time in slack seasons. Considerable help and stimulus has been given at nearly all the stations by united gatherings which are held twice in the year. As many as possible come in from the out-stations, especially the leaders, and three or four days of united meetings are held, at which definite subjects are chosen, and care taken to give as much instruction as possible; these meetings with the opportunities for intercourse and fellowship with believers from other places, have been found helpful and stimulating, both for the Christians and inquirers. Usually at such times members are received, so that baptisms are an object lesson and there are opportunities for evangelistic effort.

**Self-support** In the matter of Christian giving and of progress toward self-support, it is evident that

with small churches and a poor people only a beginning has been made in this direction. General expenses connected with the carrying on of the church work are being met. In several stations new buildings for worship have been erected, to the cost of which the members have subscribed to the best of their ability. In the work amongst the Miao, despite the great poverty of the people, efforts in this direction have abounded. A large number of places for worship have been erected entirely by the people themselves, and by gifts of grain and money they contribute very materially to the support of the evangelists and teachers, their own people, who work among them; the people of the district, where such helpers are stationed, provide food, a small sum to supplement this being set apart from funds sent in support of this work. The missionary spirit is strong amongst this people and the rapid progress of the Gospel in their midst is largely due to the fact that they themselves have passed on the Gospel message.

**Need of Extending the Work**

To sum up, in reviewing the work during the last ten years substantial progress may be reported. In point of church membership, Kweichow now takes the second place in the provinces worked by the China Inland Mission, but we would earnestly call attention to the need for more workers. There is scope and opportunity for work much more than the China Inland Mission with its limited number of workers can meet. Its efforts are almost entirely limited to evangelistic and church work. There is a field for educational work and it is a fact which should appeal to missionary societies, that Kweiyang is the only provincial capital left without either a doctor or a hospital, and in which medical work is not carried on.

**Communications**

Of course, Kweichow is rather off the beaten track in the matter of communications. Of the three routes into the province there is not much to choose from the time point of view. The northern route is by steamer to Chungking with fifteen stages overland to Kweiyang; the southern route is by steamer via Hongkong and Tonkin and by rail to Yünnanfu, from which to

Kweiyang is nearly twenty days overland; the eastern route through Hunan, by native boat from Changteh to Chenyüan, a journey of five or six weeks, with eight days overland to Kweiyang. When the Shasi-Changteh-Kweichow railway, already surveyed, is completed, Kweiyang should be brought within ten days' journey of the coast.

## CHAPTER XXI

### SHANSI

A. Lutley

**\*Area.** 81,830 sq. mi. **†Population.** 10,000,000. 122 per sq. mi. Density is greatest in the fertile depressions, once the beds of large lakes. **Topography.** A great loess plateau, from 2,000 to 6,000 ft. in elevation, with irregular mountain ranges, running E. and W. Seven large depressions formerly the beds of lakes, make up the fertile and populous area of the province. The province is extremely rich in coal. The winters are long and cold and the summers very hot, though the spring and autumn are pleasant. Frequent droughts and dust storms. **People.** Large number of Mongols. People given to agriculture. Nearly every family owns a few acres of land and a large proportion of the merchants, mechanics and miners return to their lands during the busy farming season. **Language.** Mandarin is spoken throughout the province. **Cities.** Between 500,000 and 100,000—Taiyüanfu and Kweihwating. There are a dozen cities in the province with populations ranging between 25,000 and 100,000. **Waterways.** The Fen river is navigable for flat-bottom boats for a distance of 40 miles from Kiangchow at certain periods of the year. **Roads.** Cart roads radiate in all directions in the plains. Many of these roads are lower than the fields and in rainy seasons are impassable. Camels are used as burden bearers, and travel by night so as not to interfere with the regular traffic of the day. **Railroads.** A branch line runs W. from Chengtingfu to Taiyüanfu connecting Shansi with the Peking-Hankow railroad. This line passes through rich coal fields. Another line, running N. W. from Peking via Kalgan extends to Tatungfu and Fengchen. It is intended to continue this line on to Kweihwating and as far on as Lanchowfu in Kansu. **Post Offices,** 32. **Postal Agencies,** 266. **Telegraph Stations,** 18. **‡Missionary Societies at work in the province,** 7. **§Total missionaries,** 226. **Total Chinese workers,** 625. **Communicant members,** 6,353.

Changed  
Attitude

The past decade has witnessed a marked increase in friendliness towards, and appreciation of, the work of Christian missions, on the part of the gentry and educated classes in Shansi. This has no doubt been partly due to the upheaval in every branch of thought and life brought about by the Revolution.

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary statistics, 1915. §Including wives.



The overthrow of so many ancient customs and institutions and the severe shaking of the very foundation of society produced an attitude of mind favourable to the consideration of the claims of the Gospel and a more true appreciation of its power and value both to the individual and to the nation. The change has been most marked in those districts that were most severely affected, and where the missionaries or Chinese Christian leaders were able to give help or protection during the crisis. The comparative immunity of the Christians from molestation also produced a favourable impression on the community and led many to become friendly and study the Gospel who would not otherwise have done so.

**New Points of Contact**      The American Board Mission have most successfully taken advantage of this change of attitude and in addition to maintaining friendly intercourse, have been able, with the hearty co-operation of officials and gentry, to largely extend their educational work. The officials at Fenchow went so far as to request the mission to take over the primary education of the county.

In that district one direct outcome of the Day of Prayer appointed by the Government in 1913 was the formation of a Bible study band composed of officials and gentry. This band has continued to meet regularly ever since, and members who have left the district are kept in touch with the class by correspondence. In other districts helpful points of contact with the scholar and merchant classes have also greatly increased and are beginning to bear fruit. For instance, in the large banking and business city of Pingyaohsien, the head of one of the most influential families and two of his sons, also men of influence, one being the head of a school and the other of a large business, have confessed Christ and joined the Church. It is, however, among the agricultural and labouring classes that the largest number of converts have been gathered and the greatest progress made. Almost everywhere throughout the province there has been manifested a growing desire on the part of many of the people to understand the Gospel, and the opportunities for evangelistic work are practically



unlimited. Side by side with this interest, however, there has been a very marked revival of idolatry, manifested in the repairing and rebuilding of temples and greater attention to heathen festivals.

**Increase in  
Missionary  
Force** During the decade two additional missionary societies, the Church of the Brethren and Norwegian Mission in China, have joined the missionary forces of the province and have occupied parts of the field that were previously largely unreachd. Several independent workers connected with the Pentecostal Movement have also come to the province; these, however, are at present mostly working among the converts of other missions. Including the above the total increase in the missionary staff has been about seventy.

**Division of  
Field** For a number of years the English Baptist, American Board, and China Inland Missions were the only missions labouring in Shansi. The two former sought to do intensive mission work from two or three centres, while the China Inland Mission engaged in widespread evangelism throughout the province, and for this purpose occupied centres as far apart as Kweihwating in the extreme north and Yüncheng in the south. Later other missions came on the field, the China Inland Mission retired from several districts that had been worked for a number of years, handing the stations and work over to others. In this way overlapping and consequent loss of time and strength has been largely avoided. The division of the field, in fact, appears almost ideal, except in the district immediately south of Taiyüanfu, the provincial capital, where the work of the English Baptist Mission, American Board Mission and China Inland Mission somewhat intermingle. Commencing in the north we find the Swedish Alliance Mission, occupying the district north of the Great Wall, with four central stations and eight out-stations. The large district between the north and south arms of the Great Wall is the field of the Swedish Holiness Union, which has seven central stations and twelve out-stations. South of the Great Wall the Norwegian Mission occupy the hill country between the Fen and Yellow rivers as far south as Yungningchow. This mission has five

stations and two out-stations. East of the district of the Norwegian Mission, the Baptists occupy the centre and eastern part of the province as far south as Taiyüanfu, having four stations and twenty-one out-stations. Adjoining the English Baptist district on the south is the field of the American Board Mission, with two central stations at Taikuhsien and Fenchow and forty-one out-stations.

Further east the Church of the Brethren Mission have two stations at Pingtingchow and Liaochow and six out-stations. Several independent Scandinavian missionaries are also carrying on evangelistic work at Pingtingchow.

Adjoining the American Board Mission on the south lies the district of the China Inland Mission, occupying a field stretching from the Yellow River to the Honan border, with eighteen central stations and one hundred and eight out-stations.

The Tsechew prefecture in the extreme southeast is worked by the Tsechew Mission with one station and four out-stations.

The thickly populated district in the southwest corner of the province is occupied by the Swedish Mission in China with five stations and twelve out-stations.

Occupation of the Field      In proportion to the population Shansi is one of the best occupied of the interior provinces, and seeing that the missionaries are not concentrated in a few large cities, but are fairly evenly distributed throughout the province, the whole field may be said to be fairly effectively occupied. The China Inland Mission and Holiness Union are each hoping to open one other central station in their respective districts during the present year, which will enable them to evangelize the whole of their fields. The English Baptist Mission and the Norwegian Mission will also probably desire to open one more central station in their districts in the near future. The Swedish Mission field is well occupied for effective work; while the American Board Mission is finding its district too circumscribed and is reaching out to the west, into northern Shensi.

**Growth in Church Membership**      The church membership has increased more than threefold during the past ten years. On December 31, 1906, the number was just over 2,200; whereas on December 31st, 1916, it was rather over 7,100.

**Growth in Knowledge**      While there is still a sad lack of knowledge of the Word of God among the rank and file of the church members, it is a cause for thankfulness that there has been a marked improvement in many of the churches. The proportion of illiterate who enter the Church is very great; a commendable effort is, however, made by many of the converts to learn the Chinese character so as to be able to read the Bible for themselves. Not a few even of the elderly women learn sufficient characters to enable them to read considerable portions of the New Testament and Psalms. The great effort required to learn one or two thousand characters is, however, a great obstacle to the instruction of the women and illiterate converts. What is needed is an easy script, such as they have in Korea. Experience in a number of provinces has proved that no system of romanization really appeals to the people in the Mandarin-speaking districts. The introduction of a simple script, such as that suggested by Miss S. J. Garland of Tsinchow Kan, and the immediate production of a plentiful supply of the necessary books in this script, should make it possible for us to adopt as our motto: Every Christian a reader.

**Instruction of the Christian Community**      During the past decade an increasingly important place has been given by the missionaries to the systematic instruction of the converts. Special classes or schools for Bible study have been conducted at the central stations and in many of the out-stations. In some cases these classes have only lasted a few days; in others they have continued for several weeks. The more intelligent Christians, local preachers and church leaders have also been gathered together for longer periods of more advanced and systematic instruction. A Bible school for men, of which the Rev. W. R. Leete is Principal, has been established at Fenchow by the American Board Mission. The object of this school is to

give the most promising men in the out-stations two years systematic instruction in the Scriptures, thus fitting them for spiritual leadership.

A winter Bible school has been conducted by Rev. W. P. Knight for a number of years at Pingyangfu. While originally intended for men connected with the China Inland Mission, this school is open to suitable men from all the missions labouring in Shansi, and has been of great value in stimulating Bible study.

A Bible Institute has been established at Hungtung for about seven years, to provide a longer course of Bible instruction and practical experience in Christian work for carefully selected men who have manifested a desire to work for Christ. The present course covers two years, but it is intended to add an advanced course for the benefit of men who have taken the two years course and have since approved themselves in Christian service. The institute, while primarily intended for the preparation and training of Christian workers connected with the China Inland Mission, is open, so far as accommodation will allow, to suitable men of all evangelical missions labouring in North China. There are forty-two men in the present class, who have come from four provinces and five different missions. The existing plant provides accommodation for about sixty students.

A Women's Bible Training School has for several years been established at Hwochow for the training of Christian women workers. This course also covers two years, and a number of women who have taken it are now doing most valuable work in the churches.

**Medical Work** For an interior province Shansi is very fortunate in the provision that has been made for medical mission work, there being fourteen hospitals, seven for men and seven for women. Two of these, however, are at present standing idle, through lack of suitable medical men and women to carry on the work. The hospitals are situated as follows: eight in the central part of the province, at Taiyüanfu, Taikuhsien, Fenchow and Pingyangfu; and six in the east, at Pingtingchow, Liaochow and Luanfu. Dispensaries are also conducted at all of

these centres, and a considerable amount of itinerating dispensary work has also been done.

A new women's hospital is in course of erection at Pingyangfu, which it is hoped will be ready for occupation in the autumn. The medical staff is in almost every case inadequate, and several additional medical men are urgently needed. An even greater need is fully qualified medical women to take charge of women's hospitals.

**Young People's Societies**      The Young Men's Christian Association has for several years carried on work among the students at Taiyüanfu. Suitable buildings have been erected and valuable points of contact have been secured. Already the work has begun to bear fruit, and even in distant parts of the province young men have borne witness to the help they have received from those in charge of the Young Men's Christian Association while they were studying in the provincial capital. Young Men's Christian Associations have also been formed in connection with the mission schools at Taikuhsien and Hungtung, which have exercised a valuable influence among the students, and also provided a channel of Christian service among the government students. Christian Endeavour Societies have been formed in connection with the Hungtung Bible Institute and a number of the churches, several of which are in a flourishing condition and have proved a stimulus to the Christians.

**Sunday Schools**      Sunday schools are at present largely confined to centres where there are Christian schools, and there are few, if any, centres where Sunday school work has been successfully conducted for non-Christian children. The importance of this form of service is, however, exercising the minds of many of the missionaries and Chinese Christian leaders, and it is hoped in the near future to considerably develop Sunday school work.

**Educational Work**      During the period under review Christian educational work has received increasing attention on the part of all the missions, and considerable progress has been made, both as to the number of students and the character of the work accomplished.

The work of the several missions differs somewhat in scope and aim. Whereas some missions look upon their educational work largely as an evangelizing agency, and carry it on mainly with this object in view, the scholars being drawn mostly from non-Christian homes, other missions have largely limited their educational work to assisting Christian parents in giving their sons and daughters a primary education under strong Christian influence. This difference of aim has necessarily somewhat modified the conditions and character of the work done.

The American Board Mission has an aggressive educational work at both of its central stations of Taikuhsien and Fenchow, including all grades, from kindergarten to academy or middle school. Schools of lower and higher primary grades have also been opened in many of the surrounding towns and villages. The educational work at Taikuhsien and the district surrounding is supported by the Oberlin Memorial Association, which is contemplating in the near future establishing a Christian college either at Taikuhsien or Taiyüanfu.

Girls' schools of lower and higher primary grade have also been established at two central stations and a few day schools have been opened in the out-stations.

The total number of scholars enrolled in primary schools is: male 1201; female 227; *total* 1728: middle school, male 112, college grade 12.

The English Baptist Mission has established schools of lower and higher primary grade for boys and girls, and a middle school for boys at Taiyüanfu; also primary schools for both boys and girls in other centres. The total number under instruction is, male 284, female 55.

The Church of the Brethren Mission have established schools of lower and higher primary grade at both their central stations, and lower primary schools in several out-stations. The total number of scholars is, male 187, female 42.

The educational work of the China Inland Mission and associated missions has had for its aim the enabling of Christian parents to give their sons and daughters a good primary school education under Christian influence. This



aim has been a determining factor both in the location and number of schools established. It has also been the avowed object to make these schools largely self-supporting from the very first. In order to secure this end the plant has been kept as simple and economical as possible, consistent with a reasonable degree of efficiency. Including kindergarten there are seventy-two schools of primary grade, a number of which also do higher primary work. The total number of scholars is, male 1210; female 1065. This last figure, however, includes five hundred girls in the Saratsi Orphanage. Middle and normal training schools have been established at Yuncheng and Hungtung for boys, and at Hwochow for girls. During 1916 there were fifty students in the Hungtung Middle School and about thirty female students in the Hwochow middle and normal school.

Through the liberality of a former Hungtung missionary a most suitable site of about seventy Chinese acres, situated on high ground, northeast of Hungtung city, has just been secured, and it is hoped this spring to commence the erection of a new home for the Hungtung school, with accommodation for two hundred students.

A large orphanage and foundling house has been established at Saratsi, with five hundred little girls. A successful industrial school has also been carried on at this station for several years.

The education of the daughters of Christian parents has been provided for by the establishment of primary boarding schools, so situated that with few exceptions the students can reach a school by cart or pack mule in one day. In these schools the teaching of all subjects is done by Chinese women teachers. The Hwochow Girls' School has about one hundred fifty boarders and includes kindergarten, lower and higher primary, middle and normal school courses. A summer normal school is also conducted for the benefit of women school teachers who are engaged in Christian schools; also a course for young married women who have been through the primary schools, with the view of better fitting them for Christian service, and to become leaders among the women of their own towns or villages. Only students of established Christian character who have



also shown aptitude for teaching are admitted to the middle and normal school courses. About twenty have already graduated, all of whom are occupying positions as teachers in Christian schools. Several former students who have taken the higher primary course are acting as teachers or principals of government schools.

**Growth of  
Evangelistic  
Spirit**

A development full of promise for the future is the increased consciousness on the part of the Church of her responsibility for making the Gospel known among the surrounding heathen.

The outward expression of this consciousness has taken the form of establishing evangelistic societies in connection with many of the churches. These societies are financed and controlled entirely by the Chinese themselves, one of the conditions of membership being an annual contribution towards direct evangelistic work. The money thus contributed is used to send out men and women evangelists during the winter months into surrounding districts. The evangelists are generally sent out two and two for one or more months at a time, their food and travelling expenses being provided, but no salary given.

In some cases the men go in bands of four or five, with a tent which they set up in the larger towns and villages and carry on continuous preaching for four or five days at a time, hoping in this way to present the Gospel more fully than could be done in a passing visit.

A most promising development of this tent work has been the holding of several days evangelistic conferences or preaching campaigns in different towns and villages where there is a nucleus of Christians, the local Christians making all arrangements, advertising the meetings and inviting the people from near-by villages, many of them also giving hospitality to their heathen relatives and friends during the days of meeting.

**Growth of Self-  
Government**

It is a reason for regret that there is only one ordained Chinese pastor in Shansi. Several causes have conspired to delay the setting apart of men for the pastoral office. It is hoped, however, that in the near future several men of ripe Christian experience and spiritual gifts will be appointed. In spite

of the fact that there are so few pastors there has been a very considerable progress made towards self-government in the churches of all the older missions. The Christian leaders have year by year been assuming more responsibility for the direction and control of the Church, and under the guidance of the Holy Spirit are manifesting increasing gifts for leadership and the management of affairs. Not only in the meetings of their local church, but also in the district and provincial conferences or church councils, Chinese leaders are frequently elected to the chair; and the church members manifest an increasing pleasure and confidence in seeing one of their own number occupying this position of honour and trust.

The experience gained in the control and use of their own funds for church, evangelistic and educational purposes is helping to develop character and give confidence. It is a cause for much thankfulness that this process of transition from missionary to Chinese control is being accomplished without misunderstanding or friction; and that in almost all cases the relationship of the missionary and Chinese leaders is increasingly happy and cordial.

Co-operation  
and Church  
Union      A Shansi Advisory Board of Missions has been in existence for several years for the purpose of dealing with questions of mission polity and co-operation, and developing Christian fellowship and good understanding between the missions and churches.

The great distance dividing many of the missions, the difficult nature of the country and the consequent large amount of time consumed in travelling has hitherto repeatedly prevented the board from meeting. Much valuable work has, however, been accomplished in the direction of the adoption of a uniform mission polity that will help to remove causes of friction and promote helpful fellowship. There being no single city in which two of the larger missions have work, it has hitherto made co-operation in evangelistic, educational or medical work difficult. The Oberlin Memorial Schools at Taikuhsien are available for students from all the missions. The Pingyangfu Winter

Bible School and the Hungtung Bible Institute welcome suitable men from all the churches in Shansi or the adjoining provinces.

The missions have also taken definite steps looking towards the establishment of one Church of Christ in Shansi by the recognition of each others' membership and discipline. Christians can, therefore, pass freely from the church of one mission to that of another mission, quite independent of the mode of baptism.

The churches of the China Inland Mission and associate missions are further linked up together by the adoption of uniform church rules and a simple form of church order and government.

Until better means of communication between north and south of the province have been provided by the building of the proposed railway connecting Kweihwating with the Honan-Sian line at Tungkuang the workers in these distant parts of the province will not feel justified in giving the time needed to attend the meetings of the Advisory Board, and much of the work will necessarily have to be done by correspondence.

## CHAPTER XXII

### SHANTUNG

H. W. Luce

**\*Area.** 55,984 sq. mi. **†Population.** 29,600,000. 530 per sq. mi. The most densely populated province in China. Density greatest in west. **Topography.** Mountainous in E. and C. sections. Famous Tai Shan the central mountain mass. West Shantung a great plain. Yellow river flows in N. E. direction through the province and is constant menace through floods. Soil rich. No forests. Coast line irregular. Climate healthful. **People.** Hardy, somewhat phlegmatic. They have a certain sturdiness of character, which when touched by Christianity, makes them strong men. **Language.** Northern Mandarin. **Cities.** Above 250,000—Tsinan. Above 100,000—Tsining, Tsingtau, and Wehsien. Other large cities—Laichow, Chefoo, Tengchowfu, Lintsingchow, Ichowfu and Yenchowfu. **Waterways.** Grand Canal the chief highway for traffic. Yellow river navigable to small junks through all its course in Shantung. Wei river also navigable for entire length through Honan. **Roads.** Considerably used. Travel by cart, wheel-barrow and mules. Connecting all market towns. **Railroads.** Tientsin-Pukow. From Tsinan a branch line runs E. to Tsingtau via Wehsien. Another branch line runs S. to Poshan. Proposed lines are:—Wehsien-Chefoo and Kiaochow S. W. to Tientsin-Pukow line. **Post Offices,** 102. **Postal Agencies,** 393. **Telegraph Stations,** 81. **‡Missionary Societies at work in the province,** 7. **§Total missionaries,** 226. **Total Chinese workers,** 625. **Communicant members,** 6,353.

We write from the ancient Kingdom of Chi (齊). Here Confucius and Mencius, the greatest of China's sages, were born, lived and taught; and here are their graves. We think of the scores of decades—two hundred and more—which have passed since and we ask, what is a decade that we should be mindful of it. Yet, of all the intervening decades, perhaps not one has been crowded with so much of potential meaning for the good of the people as this last one. It is not alone the things which have actually been begun in this decade that we should hold in mind, but also

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics 1915. §Including wives.

the many projects and ideals of an earlier time which in this period have come to fruition.

**Railroads** Two railroads serve the province. One stretches from the beautiful port of Tsingtau to Tsinan, the capital of the province. This was completed just before the opening of this decade and it realized its widest usefulness when the second railroad, the Tientsin-Pukow line, was completed in 1912 and joined to it. Along these arteries an ever increasing current of trade has passed; the common people as well as the scholars have gone forth from their secluded villages, and the messengers of the Gospel, by use of these railroads, have saved time and strength for direct preaching and have secured opportunities for conference and counsel with their colleagues hitherto impossible. All this has issued, for the missionary, in broader statesmanship, and for the people, in unprecedented openness of mind.

**Political Changes** The political changes which have occurred in China during this decade have had a profound effect upon the thought and life of the people. The effect has been most marked upon the educated, although thousands, who can not tell what a republic is, understand that changes have taken place, which are making for greater liberty and a larger life. A new atmosphere has been created, as though the Spirit of God had breathed a new breath of life into men, and the missionary is working under conditions, developed in a single decade, which a few years earlier his greatest faith had not imagined possible in this generation.

**An Era of Good Feeling** Everywhere the missionary reports that in spite of famine, epidemics and revolutions, there has been a real forward movement, and in nothing is it more marked than in the changed attitude of all classes, an attitude which is now one of hospitality and friendliness. It is easy to buy or rent property for mission purposes. The struggles through which the country is passing, and the partial failure morally of some of its political leaders, are almost unconsciously leading the more thoughtful to question whether Christianity is not the only hope of a stable civilization. The attitude of government

officials seems everywhere to be "friendly and even cordial"; while the general testimony indicates a remarkable willingness to listen to the Christian message. There are many who are confident that we are soon to see a great movement toward the Church.

**Non-Christian Religions** Following the first Revolution the non-Christian religions were neglected, and many temples were turned into schools. Since then, the reaction has become less pronounced; some few temples here and there have been repaired and devoted to their original uses: but many of the people seem to have lost the old-time confidence in their idols, and the worshippers in the temples have decreased rather than increased.

**Attitude of Mohammedans** In several centres there is a new willingness on the part of the Mohammedans to listen to the Gospel. During a rebel-robber scare in one of the cities last year the Mohammedans, hoping for immunity from attack, ran up a large flag above their mosque bearing the inscription: "This is the true Jesus Church." When questioned about it they said they were not ashamed to own their great prophet, Jesus. One of the Mohammedan mullahs has placed his daughter in the Christian girls' school of that city.

There is a community of thirty thousand Mohammedans living in and near Tsinan. They are friendly and some are very favourably disposed toward Christianity, and attend freely meetings at the "Institute." Last year one Mohammedan was baptized. He had come into touch with Christianity largely through the work of the University Hospital. This year two others have applied for membership in the Church.

In the Tsingchowfu district there is also a large body of Mohammedans. One missionary has visited in their homes, spoken in their mosques and distributed a good deal of literature; but, so far, the results have not been very encouraging.

**Christianity in Confucian Strongholds** In one mission the most prosperous work is in the county of Tsao, where Mencius was born. In the Confucian city of Kūfow (曲阜) in which is the famous temple to Confucius and near which is the grave of Confucius, mission property



has recently been secured, and the people are showing themselves friendly in every way. The gentry presented the missionary with a *pien* (congratulatory wooden tablet or signboard) and at the feast given to the donors, even Duke Kung, a direct descendant of Confucius in the seventy-sixth generation, offered to loan anything the church might require for the occasion.

**Roman Catholic Missions** The activity of the Roman Catholic Missions varies in different sections, but it seems clear that during the period under consideration there has been far less friction between them and the Protestants than in earlier years. In some places both the foreign priests and the Chinese staff have shown such a cordial spirit towards the Protestants that the points of conflict have been reduced to a minimum.

**Conference of 1913** The Continuation Committee Conference held in Tsinan in the spring of 1913 was of the widest influence. It made possible a broad discussion of the problems which were coming to the front under the new conditions which had arisen since 1900.

**Evangelistic Meetings for Students** In addition great benefit came from meetings for government students held in connection with this conference. Only two meetings were held, yet they resulted in creating a most favourable sentiment toward Christianity. The influence of these meetings can hardly be over-estimated. These students are now scattered throughout the province; and many have retained a marked friendliness for Christianity and have succeeded in creating in others a receptive attitude toward Christianity.

**Revivals** A series of revivals resulting from the preaching of Pastor Ding Li-mei in 1910 has had large results among Christian students and church members. Unfortunately in a few places much of the value from the meetings was lost through lack of workers or of care in following up those reached in the meetings.

Nearly all parts of the field report an increasing number of special meetings varying in length and in character according to the purpose in view, whether for the



training of leaders or for inspirational, devotional, educational or evangelistic ends. The general testimony is that these meetings are a real element in strengthening the work of the Church, contributing to a higher standard of power and efficiency and materially quickening the spirit of fellowship and mutual responsibility in service.

**Increase in  
Plant and  
Equipment**

During the decade under survey one of the most marked advances has been in the matter of increase of plant and equipment, in nearly all the mission stations and in many out-stations. Old property has been thoroughly repaired and many new buildings have been erected, including hospitals, schools, churches, chapels and residences. There is an increasing desire to build solidly and with taste. The architect was never so much in demand in China as to-day.

The American Board Mission has moved its Pangkia-chwang station to Tehchow, on the Tientsin-Pukow Railway, at a cost of G\$78,500 and a further sum of G\$40,000 is still needed to complete the plant. The Lintsinghsien station of the same mission has also been rebuilt at a cost of G\$30,000. Mex. \$50,000 has been spent by the Church of England Mission on the fine new cathedral at Taianfu. This is one of the finest structures in the whole province. Large building operations are taking place at Tsinan in connection with the medical and arts departments of the Shantung Christian University, and this institution will soon have one of the finest plants in the country. So noticeable has this development in the matter of securing better buildings been that this is one of the noteworthy aspects of the work of the decade.

This increase in plant and equipment has been quite marked in the out-stations as well. In the Weihsien field, the years 1913 and 1914 saw ten ample church buildings erected.

In connection with the Presbyterian "City Evangelization Plan" there has already been expended in plant, entirely under the control of trained Chinese leaders, a very considerable sum of money and the project has only begun.

**Increase of  
the Foreign  
Force**

While full statistics are not available, and the increase in the ten years varies with different missions, one cannot escape the conviction that the proportionate net increase in the missionary force has been far less than in other items of missionary progress. The need for an enlarged force seems to be felt generally throughout the field, especially evangelistic workers.

**Chinese  
and Foreign  
Force**

In no missions is the number of Chinese ordained workers equal to the number of foreign ordained workers, except in one case where the number of ordained missionaries is exceptionally small. The call is urgent for more and better trained Chinese pastors and evangelists, and there are indications that our leaders are fully aware of the need and are making every effort to meet it.

In the larger missions the general force of Chinese workers is about five to seven times greater than the foreign force, with an average for the province of about four and a half times. Where it varies from this it seems to be due to special conditions. This proportion is likely to change gradually with the better training of Chinese workers and their increasing ability to bear responsibility.

On an average there are eight foreign missionaries to a central station, and all the larger missions have this ratio, except the Presbyterian Mission, which has fourteen to a station. Doubtless this is due in part to the large amount of medical and educational work in the stations and to the tendency to make each station large, complete and self-contained, as the stations are widely separated.

**Self-support**

That the giving of the Church is increasing is clear, but not so rapidly as could be desired. The average for the province is seventy-eight cents for each communicant, but with a wide range of difference in the different missions.

**Sunday  
Schools**

These are growing in favour, and by the use of the improved literature, together with the training conferences being held under the

auspices of the China Sunday School Union, this work is growing in helpfulness and in power. The following figures furnished by the societies to the China Continuation Committee are significant.

	<i>Communicants</i>	<i>Sunday school scholars</i>
American Board Mission - - -	1662	330
English Baptist Mission - - -	5279	946
Methodist Episcopal Mission - -	1459	1991
Presbyterian Mission, North - -	14549	8213
Southern Baptist Convention - -	6893	4929
<hr/>		<hr/>
<i>Total in Province</i>	32129	17950

**City Evangelization Project** This name has been given to the attempt to reach cities in which there are no foreign workers. This plan is to secure a suitable plant and to place in charge of it a tested, high-grade Chinese, one who has had full college and theological courses; this superintendent to have from the beginning an educated trained assistant, a Bible-woman and a gateman.

The first city evangelistic project was begun under the superintendence of a Chinese who was formerly a professor in the Shantung Christian University, and later a graduate of its theological course. In a short time he has, with his assistants, established a boys' academy of eighty students, and a girls' normal school of forty students, both of them self-supporting, a primary school for girls, night school of about fifty boys, an English class of sixteen young men from the business and government schools, and classes for instructing inquirers and Christians in the Bible. Three prayer meetings are conducted in three centres on Wednesday evenings. The students assist in preaching on market days, and at the near-by country stations on the Sabbath. Meetings of various kinds are constantly being held in the main auditorium which seats about eight hundred. This city work is really a country movement centring in the city, and in the city just referred to they are planning together for the systematic evangelization of the whole country population. Three cities have been opened to

the Christian word in this way, and three more will be opened as soon as those chosen for it have completed their preparation.

The strong appeal both to givers and to the young men invited to act as superintendents seems to be the fact that it is work for the Chinese, by the Chinese, and stands or falls with them. It measures a real advance in that it places definite responsibility for a large and important work.

**Country** New methods are being introduced. Instead  
**Evangelization** of individuals going here and there, one by one, or even two by two on an "itinerating trip" to preach unannounced in villages and market-towns, the tendency is to go in larger groups, to special places, on invitation. Certain specified conditions have to be fulfilled by way of preparing the soil. Plans are made for eight or ten days' consecutive meetings, holding services daily in a large tent or mat shed, and care is given to "the follow-up work". More and more the use of tents is being found helpful. Of this more systematic way of working one missionary writes: "The message grips men better when it can be presented progressively day after day to the same audience. There is the inspiration of numbers, too, and bright chorus-singing; and the local Christians gladly render help in advertising the meetings, bringing in friends, lending benches and tables, etc. This forward movement is as yet only in its infancy, but it has already stirred the Christians to new evangelistic efforts, and it has behind it the enthusiastic backing of all the missionary body."

**Illiteracy** In many of the districts one of the most pressing and, as yet, unsolved problems, is found in the fact that the Christians are scattered and illiterate. As a consequence it is not possible to give them the Christian nurture needed for the up-building of a strong Church. In one field the thousand baptized Christians are scattered through two hundred and fifty villages. One mission reports on the basis of careful investigation that seventy per cent of their membership is illiterate, that is,

cannot read their Bibles. It is believed that these two items in the problem are felt in every mission, and steps are now being taken to grapple with this problem in some sections by teaching a form of simplified writing of the Mandarin character.

**Home  
Missions**

During the past decade in the Church Association connected with the Southern Baptist Mission there has been organized a missionary board, which has entered a large territory in western Shantung and others in Manchuria and Shensi, heretofore not worked by the mission. In this work of extension by the Chinese Church a number of important centres have been occupied by Chinese workers, appointed by the Chinese Association. Working under this society are twenty-three Chinese missionaries who have established eleven churches with 1,212 members. During the last year there have been 351 baptisms, and three churches have been established.

The Home Missionary Society of the Shantung Presbyterian Church was organized by the Synod of North China. Under its direction Chinese missionaries were sent to Chihli province near Paotingfu, a part of the field rendered unusually difficult by the fact that during 1900 the Church of that section was to a large extent destroyed. This work was given up later in favour of unevangelized sections nearer home. During the last six years the contributions of the society have gradually been turned in to the Tsinan Independent Church.

A flourishing Home Missionary Society was organized in the Temple Hill Presbyterian Church in Chefoo in 1913. It now supports a city Bible-woman, a country school a few miles from the city, provides funds for the annual inquirers' class for women, and does so much personal work that a large proportion of converts in that Chefoo church are women.

In this connection we should mention the Korean missionaries sent in 1913 by the Korean Foreign Missionary Society to Laiyang in eastern Shantung. This mission comes with the cordial approval of the Shantung Presbyterian church, and the Presbyterian Mission has

turned over to it the chapel in Laiyang and the work both in the city and in the surrounding country. These Korean missionaries have acquired sufficient knowledge of the Chinese language to undertake active work.

**Churches in Tsinan** In 1907 the Presbyterian and Baptist churches in Tsinan combined to form a Union Church, which is, we think, the only one of its kind in China. It has now a membership of 415, has two church buildings in the city and baptizes members both by immersion and by sprinkling. One Baptist and one Presbyterian missionary act as counsellors to the governing body of Chinese pastors and elders.

There is also in Tsinan an Independent Church which was formed in 1912 as an outgrowth of activity on the part of the missionary society connected with the Presbyterian work in Shantung. Most of the initial fund of Mex. \$10,000 was given by two Presbyterian elders resident in Tsingtau. The church has secured a very valuable site of over three acres (20 *mow*), the gift of the Governor of Shantung in 1912, Chou Tsi-chi (周自齊). On this site there has been built at a cost of Mex. \$11,000 a small church, a school for boys (sixty pupils) and one for girls (twenty-five pupils) and a building for a small industrial school, and a dispensary is in charge of Chinese physicians who give their time and serve only at stated hours.

The church council or governing board resembles a Presbyterian session, and is elected by the church members (now numbering seventy), though the members of the council are not all necessarily members of the Independent Church, but may be chosen from among other leading Christians in the city.

**Young Men's Christian Association** There are two city Associations in the province, one at Chefoo, organized in 1903, with a present membership of 740, and one in Tsinan, organized in 1913, with a present membership of 400. Three foreign and three Chinese secretaries are in charge of the work in Tsinan, one foreign secretary, the representative of the Presbyterian Mission, giving all his time to the work among students in government schools.



The work in the capital is new, but the foundations are solidly laid, ready for the new building which ought to be erected at an early date.

In the schools of the province there are twenty Associations, with a total membership of 1045. The Shantung Students' Summer Conference is held annually at Tsinan.

#### Educational Work

##### Primary Schools

The backbone of the educational work of Shantung is the system of country schools. Often small in numbers and inadequately housed in a building or even one room of a house such as the little group of Christians is able to furnish, they have been centres of light for the Gospel, as well as starting points in the long years of preparation from which some of the best men have issued as leaders in the Christian work of the province and of the nation.

While apparently it is the policy of the missions to conform to government regulations as to curricula and terminology, the lower schools have not as yet been standardized in any thorough way. It is not possible, therefore, to give accurate statistics under the heads of lower primary and higher primary schools. There are nearly fifteen thousand pupils in these schools, which is probably double the number of a decade ago. It is the policy of most missions to induce each group of Christians to establish its own school, furnish its own building and pay the teacher's salary. Mission rules differ as to the maximum help given toward the teacher's salary, but it ranges from one-half to two-thirds. A gratifyingly large number of schools have gradually become entirely self-supporting. Larger emphasis is being placed on the work and value of the elementary schools, and far more attention is being paid to the securing of good teachers, to subjects taught, and to careful supervision. In some fields no teachers are used in elementary schools who have not themselves completed the middle school course. College graduates are being used with noteworthy success as itinerant school superintendents in several districts. The competition of government schools is making itself felt to a limited extent.



**The Kindergarten** The kindergarten has been a matter of later growth. Its usefulness seems to be limited only by the lack of funds and of qualified teachers. There are now ten kindergartens with about three hundred pupils. The two at Chefoo (one hundred and ten pupils) and Tsinan (sixty pupils) have their own special buildings with trained foreign and Chinese instructors. In both schools normal training is carried on. Aside from its inherent value the kindergarten is found to be a most effective agency in securing cordial entrance and welcome into homes hitherto closed to the missionary.

**The Middle Schools** It is the policy of the middle schools to adopt government standards as announced in published prospectuses, and to make earnest effort to reach them. Formerly the middle schools were under the general supervision of evangelistic missionaries, while the actual daily supervision was left largely to the Chinese. Very slowly, station by station, foreigners, both men and women, have been set aside as principals of these schools, until, in the larger missions, with widely separated stations, the policy has become common of having a foreigner give full time to each school. In one or two cases Chinese principals have been placed in charge of mission middle schools. In the more compact missions the policy is developing of having the main higher elementary schools in each station, and one high grade middle school under skilled supervision to serve the needs of the whole mission. Owing to increased cost of tuition, many students will hereafter find it impossible to secure more than an elementary school training. This, with the strong tendency to raise standards, will probably decrease the number of students in the middle schools. Of this there is already some evidence at hand.

The question of the middle school curricula is likely to come sharply to the forefront with a view to better meeting the needs of students who will finish their formal education with the middle school. The curricula are now largely governed by the demands of the entrance examination to a college and university.

**Higher  
Education**

The Shantung Christian University was established in 1904 by a union of the English Baptist and the American Presbyterian Missions. The School of Arts and Science was formed by the union of Tengchowfu College (founded in 1864 by the Presbyterian Mission) and a specially prepared class from the Tsingchowfu High School (established by the English Baptist Mission). The School of Theology was opened in 1905 by a union of the Gotch-Robinson Theological School of the English Baptists and the peripatetic Theological Class of the Presbyterian Mission. The Medical School was established on the basis of former peripatetic medical classes of both missions in 1910. A normal department has been maintained in connection with the Theological School. It has been decided to move the other departments to Tsinan, the capital of the province, where the Medical School and the Institute (noted below) are already established. It is fully expected that this complete union will be effected by October, 1917. The site of the University comprises about 80 foreign acres, land and plant together being valued at more than \$500,000 gold. The enrollment is as follows:

<i>School of Arts and Science</i>	108	(Regular Students 89, Special Students 1, Pre-Medical Students 11)
<i>School of Theology</i> - - -	87	(Theological Students 40, Normal School 26, Bible Institute 21)
<i>School of Medicine</i> - - -	120	
<i>Total</i> - - - -	315	

The number of medical students is about double that of previous years owing to the fact that the school has received several classes from the Union Medical School in Peking, in order to facilitate the establishment of the new medical school in Peking, under the China Medical Board. A grant from the China Medical Board makes it possible for the Shantung Christian University to carry this increased number of students through their medical course.

The University is controlled by a Council elected by the co-operating missions and by the Chinese Church affiliated

with them, namely: The American Board, the American Presbyterian, the Church of England, the Canadian Presbyterian and English Baptist Missions. It is hoped that other missions in the province will also enter the union.

**Baptist College** An appropriation of G\$50,000 has been granted by the home board to the Southern Baptist Mission in Shantung for the purpose of establishing a college. As soon as the necessary preliminary arrangements can be made by the mission, work will be started on the buildings. Two teachers are already on the field studying the language in preparation for this work.

**The Tsinanfu Institute** The aim of this institution is to show through all its agencies God manifest in nature, in the world and in the teachings of Jesus Christ, the Saviour of mankind. It was first started in 1887 at Tsingchowfu, and transferred in 1904 to Tsinan where it now occupies buildings covering 24,000 square feet of floor space. It contains a large museum of educational exhibits of various kinds, two lecture halls, a reading room and library, reception rooms for the use of students from government and private schools, etc. The plant, which is valued at G\$45,000 adjoins the new site of the Shantung Christian University, of which the Institute has recently become an integral part.

During 1916 there were some 30,000 visits from the official and student class; a total of 150,000 heard the 1,300 lectures and daily evangelistic addresses given in the Institute. Each Monday is "Woman's Day." In 1916 women availed themselves of the privileges of the Institute to the number of 23,000, including young women and girls in the government schools and some 1,700 ladies of the official class. In addition over 70,000 pilgrims to the two sacred mountains of Tai Shan and Chien Fu Shan, from Shantung and adjoining provinces, were welcomed at the Institute.

**Soldiers' Institute** To the west of the city is a large camp for soldiers. Near this camp a branch of the Institute was opened in 1913 for the benefit of soldiers. The plant consists of a lecture hall, a reading room, recreation room, two reception rooms and quarters for

Chinese assistants and their families. During 1916, over 25,000 soldiers and 13,000 civilians visited the Institute. Some 250 lectures and evangelistic addresses were given to total attendance of about 15,000 men.

**The Chefoo Museum** This museum and reading room, established twenty years ago, is a feature of the city work in Chefoo. Visitors enter through a chapel where they must listen to an evangelistic address before they can see the museum. Thousands come—some years as many as a hundred thousand. At the New Year, three days are set apart especially for the women. They come from all over the country-side, trudging on foot, riding mules or donkeys, in sedan-chairs or rishas, or in carts and litters. The ladies and Bible-women of the station meet them, explain the exhibits and then take them to the reading room where they rest, drink tea and listen to simple talks about the way of salvation.

**Chefoo School for the Deaf** This school was organized privately in Tengechowfu in 1887, but was removed later to Chefoo, and has been an integral part of the work of the Presbyterian Mission since 1912. During these years about sixty children have been in attendance, coming from many parts of China. The school has now two foreign women teachers, seven Chinese teachers, (three men and four women) and forty-six students, (twenty-three girls and twenty-three boys). One of the graduates is studying in the Rochester School for the Deaf and has recently passed the Regents' Examination very creditably. One of the young women graduates now teaches a class for the deaf in the Foochow Girls' School, where it is found mutually helpful to have the hearing and deaf pupils together. Another school has been founded in Hangchow, all the expenses being met by the Chinese. Other schools have been organized in Kiangsu Province and in Pyengyang, Korea. The former was established by Chang Chien, Ex-Minister of Agriculture and Commerce, and has a graduate of the Chefoo School giving training to eight hearing teachers for service in the school. These are results which show how well the object of the school is being attained which "is to prove to the Chinese, not only the possibility

of the education of the deaf, but also the benefit to themselves and to the State. It aims to make itself felt as one more illustration of the love of Christ who forgot not one of these little ones."

During the last decade a girls' department was opened and the school added property valued at Mex. \$27,000 making a total of Mex. \$44,000.

This work is taking its place among the real activities of the Church. It makes a strong appeal to all people and is one of the fruits by which we are known. Rightly used it could be made a telling argument in favour of the Christian religion, inasmuch as it is the only religion that promotes such work.

**Normal Schools** There are two normal schools in the province, one connected with the University and one situated at Tenghsien and known as the South Shantung Bible and Normal School. The latter was established by the Northern Presbyterian Mission. Negotiations are well under way for union with the North Kiangsu Mission of the Southern Presbyterians. One of "the recognized needs" of the Southern Baptist Mission is a well-equipped normal school and it is the purpose of that mission to greatly improve and enlarge its normal teaching work. At Chefoo is a men's Bible training school which furnishes trained evangelists for the three eastern stations of the Presbyterian Mission.

It is safe to say that no greater need faces all the Shantung missions than the development of one or more additional strong normal schools.

**Industrial Schools** Before the present decade several attempts were made in Shantung for self help industrial schools, but they did not succeed. In not a few stations there are small vocational classes, such as a carpenter or a blacksmith shop for boys, or provision for lace-making, embroidery and tatting for girls.

In 1913 the South Shantung Industrial School was opened at Yih sien, which is centrally located so as to meet the needs of three other stations. It now has sixty students. The committee in charge feel encouraged and have received the approval of the mission (Presbyterian) under which it

works, to secure G\$12,000 for additional buildings and equipment.

A good deal of experience has been gained in the Pingtu Industrial School under the Southern Baptist Mission in manufacturing hardware, in canning and the like and the result has been "sufficiently encouraging to justify more effort in that line." The method seems to be instilling in the minds of many students a growing wholesome respect for manual labour, but there is great need of additional light in regard to industrial education, in order that it may best meet the needs of mission work.

Schools for business training are found at  
**Commercial** Weihaiwei (forty pupils) and at Chefoo (one  
**Schools** hundred and eighty pupils). In the latter school the aim is to give a good general education, together with book-keeping, typewriting and stenography. The graduates are filling acceptably positions in various parts of China.

One of the most significant changes in the  
**The Teaching** educational work in Shantung during recent  
**of English** years has been in the attitude toward the teaching of the English language. Until 1908, outside of the Anglo-Chinese School in Chefoo, the English language had no place in the educational scheme. In that year it was introduced in the upper classes of the School of Arts and Science in the Shantung Christian University, but was optional and open only to students who had an eighty per cent grade in other studies and paid a high special fee. To-day it is a part of the regular curricula of all mission middle schools, and there is a constant tendency to introduce it into lower grades.

#### Some Educational Statistics

<i>Mission</i>	<i>Foreign Workers</i>	<i>Foreign Workers in Educational Work</i>
American Board Mission . . . . .	16	3
English Baptist Mission . . . . .	53	6
Methodist Episcopal Mission . . . .	8	4
Presbyterian Mission, North . . . . .	129	22
Southern Baptist Convention . . . . .	52	14



<i>Grade</i>	<i>Schools</i>	<i>Pupils</i>
Kindergartens.....	10	287
Lower and higher elementary ....	817	14,241
Middle Schools .....	41	2,003
University .....	1	315

**Outstanding Educational Features** In regard to the educational work in Shantung the outstanding features of the decade are;

1. The enlargement and better equipment of the educational plants, especially for middle schools and University.

2. Concentration of all departments of the University at Tsinan.

3. The appointment of principals devoting their whole time to the middle schools; higher standards, co-ordinated curricula and better teaching.

4. Re-organization of country schools, large increase of schools and pupils, better teachers, better methods, better inspection, better records.

5. Large development of girls' schools.

6. Increase in number of Bible Institutes and schools for training older women.

7. Experiments in industrial education.

8. Organization of the Shantung-Honan Educational Union.

9. Radical change in attitude towards the teaching of English.

**Government Education** While accurate statistics regarding facilities for education are not available there seems to have been steady progress during the past few years.\* The number of higher and technical schools has remained stationary. The number of middle schools has decreased, but the total number of middle school students has increased. There has been an eightfold increase in the number of intermediate (higher primary) schools since 1911,

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\* For statistics of government education in Shantung see Appendix.

with an even larger increase in enrollment. Primary schools have increased during these years from 3,500 to approximately 15,000. There has been a notable advance in the education of girls and young women. Advance in the development of better school buildings and of better equipment has not kept pace with the advance in numbers.

The expenditure for educational purposes in Shantung is estimated at approximately two and a half million dollars (Mex.). Of this something less than \$700,000 is expended by the districts for intermediate and primary schools or secured in fees from the students. Approximately \$500,000 is expended in maintenance of the twenty provincial middle or technical schools, and \$100,000 for the support of seventy students abroad.

Roughly speaking, Shantung makes provision of about forty-two cents (Mex.) per annum for the education of each child of school age, or five dollars (Mex.) per year for pupils actually in attendance. Taking the estimate of the Commissioner of Education for Shantung that there are approximately 500,000 pupils receiving instruction at present in this school system, we find that provision is thus made for the education of about eight per cent of those of school age or for about one in seventy-six of the population, whereas in 1911 only one per cent of those of school age were enrolled in the schools.

### Medical Work

A general survey of the medical work in Shantung may be gleaned from the following figures for 1916.

Men missionary doctors..	..	..	..	18
Women missionary doctors	..	..	..	7
Chinese physicians	..	..	..	11
Hospitals ..	..	..	..	27
Beds ..	..	..	..	561
In-patients	..	..	..	4,242
Dispensaries	..	..	..	251
Individuals treated	..	..	..	115,000

**Equipment** During the decade the buildings and equipment of the hospitals, especially in two or three centres, have been greatly increased, the progress comparing favourably with the similar advance in the educational plants. At least eight hospitals have been built in Shantung in the last decade. The University hospital at Tsinan, operated in connection with the Shantung University Medical School, with its bright and airy wards and immaculate operating rooms, is thoroughly modern and up-to-date, and will bear critical scrutiny. The same is true of the new large hospitals at Chefoo and Tehchow.

**Training of Nurses** In all three of the above mentioned hospitals there are training schools for nurses. These three hospitals are being helped by the China Medical Board.

**Dispensaries** The Tehchow hospital conducts ten branch dispensaries in as many cities in addition to the work of the central hospital. A monthly visit lasting four days is paid to each of these dispensaries.

In all the medical work there seems to be a very vital evangelistic spirit, never more marked in our work than at the present. Great care is being taken to follow up the work done in the hospitals, so that it will have real evangelistic value even beyond the hospital walls.

**Leper Asylum** Funds have been secured for a Leper Asylum at Tenghsien and a building to house a hundred lepers will be erected during the year. The gentry and local officials highly approve of the work. A foreign superintendent has been appointed to take charge of this work.

### Literature

It is more than probable that, save for those who handle Christian literature at the sources of supply, none of us can fully realize the immense amount of tracts and portions of scripture which find their way into the various corners and by-ways of this land. To ask almost any evangelistic missionary about distribution of Christian literature is to find out that he, with his associates, has

during any one year sold or distributed fifty to one hundred copies of Scripture or portions of Scripture, and in addition a very large number of tracts. The testimony is unanimous that it pays. It pays because it makes the Gospel known to strangers, it pays because through it the lives of the preachers and church members are quickened, faith is increased and the truth is better understood. The methods of its distribution are varied as the literature itself. One makes special use of appropriately illustrated children's meetings. These meetings are arranged in connection with tent-preaching. Others use the post-office, with good results, sending Christian literature to the leading educated men of the various counties. Another rejoices in the railroads because through them he keeps a larger amount of literature circulating.

**Co-operation** The decade has been marked by great advance in co-operation, as evidenced in the increasing number of missions uniting in the University; it is noted especially in the development of "Co-operation Committees," whereby estimates and expenditures of all mission funds, save those connected with the missionary personally, come under the control of a joint committee, usually consisting of from three to five Chinese representatives, appointed by the governing body of the Church, and missionaries appointed by the missions. As might have been expected the method has had its difficulties, but on the whole it has been of great value in forestalling much criticism about our unwillingness to co-operate, in securing a greater efficiency in the use of funds, and in strengthening the leaders of the Church by placing real responsibility upon them, this responsibility often revealing to them their limitations which could have been shown them in no other way.

**Results and Future Policies** The decade has seen noteworthy advance in nearly every line of missionary endeavour, in better plants and equipment, higher standards in all grades of education, wide-spread evangelism, closer co-operation in all departments between missions and with the Chinese Church.

But even a cursory review raises a large group of unanswered questions and makes evident the need of a wide and detailed survey, on the basis of which surer policies may be defined looking toward a larger advance during the next decade, especially in the things which pertain to the vital elements of the Kingdom.

## CHAPTER XXIII

### SHENSI

Ernest F. Borst-Smith

\*Area. 75,290 sq. mi. †Population. 8,800,000. 116 per sq. mi. Densest in Han and Wei river valleys. **Topography.** Almost impassable mountains extend across N. and S. ends of the province. N. of Wei river, the country is a great loess table-land, fertile if not too dry. The plain in which Sianfu is situated widens considerably toward the W. Province once rich in forests but now destitute. Yellow river forms boundary between Shensi and Shansi. Frequent dust storms. Irregular rainfall. Industry and commerce backward. Climate dry with extreme temperatures. **People.** Except for few Mongols and immigrants from neighbouring provinces, all people are natives of Shensi. **Language.** Mandarin. **Cities.** Sianfu (1,000,000) only large city. **Waterways** The Han river is navigable as far up as Hanchungfu and the Wei river from Sienyang southward, though not continuously. **Roads.** Shensi commands all passes of the great eastern plains leading to Central Asia, and therefore has good main roads, especially those passing through Sianfu in E. to W. direction. **Railroads.** None in operation. Proposed—Pukow (Ku)-Sianfu. **Post Offices,** 27. **Postal Agencies,** 170. **Telegraph Stations,** 7. ‡**Missionary Societies at work in the province,** 4. §**Total Missionaries,** 117. **Total Chinese Workers,** 334. **Communicant members,** 3,825.

**Turning Point in Mission Work** The year 1907 was in Shensi one of ecclesiastical stock-taking. It was a time of reviewing and consolidating the past, and of preparing for expansion. A more or less definite stage had been reached, and the turning point was marked by the visit from England of the Revs. W. Y. Fullerton and C. E. Wilson, the Shensi section of whose book *New China* should be consulted with regard to the progress registered up to that point. They actually witnessed the baptism of the thousandth member received into the Baptist Church. Until 1900 entrance into cities had been extremely difficult; the work had, therefore, been almost entirely in villages, with a Gospel village as the centre,

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives.



and for many years the church membership was largely recruited, not so much from natives of Shensi, as from immigrants from Shantung, many of whom were Christians before coming to Shensi. In fact it was in response to a request from one of the earliest parties of these immigrants that the Baptist Mission was started. After 1900, however, the centre of gravity was gradually transferred to Sianfu—the lineal successor of the ancient and illustrious city of Changan, where from the seventh to the ninth centuries of our era the Nestorian missionaries laboured. Boarding schools for boys and girls (under the principalship respectively of Rev. A. G. Shorrocks, B.A. and Miss J. Beckingsale, B.A.) were established with a curriculum corresponding to that of the Government middle schools, plus a full quota of religious instruction. From the very first, systematic teaching, as well as preaching, had received great emphasis, but these schools marked considerable progress on earlier efforts. A medical mission was also founded, at first under Dr. Creasey Smith, who was later succeeded by Dr. H. Stanley Jenkins, brilliant alike as surgeon and linguist, whose work had immense influence throughout the province. It was considerable time before many of the actual natives of the province became Christians, as the progress of the Church in and around Sianfu was not rapid, though every year showed an increase.

One main result of the visit of Messrs. Fullerton and Wilson was the opening of new stations in the north of the province. In the spring of 1910 the present writer went to Yen-anfu, two hundred and fifty miles north of Sianfu and the following autumn the Rev. J. Watson proceeded to Suitehchow, one hundred and twenty miles further north. By this advance move the sphere of influence of the English Baptist Mission was multiplied many times, for a chain of sub-stations was established in each of the county towns between Sianfu and Yen-anfu. During the eighteen months that preceded the Revolution considerable progress was marked at Yen-anfu. Boys' and girls' schools were established and there was gathered a community of thirty-two members who recognized to an unusual degree the duty of

Christian giving, with the result that a measure of self-support was attained from the first. From the outset also the cordial friendship of the local officials and gentry was obtained. While at Suitehchow there were no actual baptisms, a good deal of spade work was done and a number of learners were gathered.

**The Revolution** Then came the Revolution, which in Shensi had many features that were distinctive, and some that were unique. It is impossible to make more than a passing reference to this great political convulsion, nor is more necessary as the story has been told in volumes issued at the time. For a time it was uncertain what attitude the revolutionists would take towards foreigners, as the educated members of the "Ke Min Tang," who planned and started the rising, were completely out-numbered and out-influenced by the illiterates of the "Ko Lao Hui." At the outset two members of the Scandinavian Alliance and six missionaries' children were killed, and two members of the English Baptist Mission, as well as the Postal Commissioner, were injured. And it was several days before the policy of "Protect Foreigners" was clearly enunciated. It was not long, however, before foreigners instead of being passively "protected" attained immense influence and power. This was particularly so in the case of the late Dr. Cecil Robertson, who, on account of his services to wounded soldiers, rapidly became a popular hero.

Meanwhile the North Shensi Mission was isolated, only rare and occasional messages getting through. Whereas Suitehchow enjoyed the distinction of beating off the "Ko Lao Hui," Yenanku was one of the first cities to fall into its hands, and the missionary soon found himself the recognized diplomatic go-between of the various contending parties.

**Shensi Relief Expedition** At the end of 1911 the advice of the British and American Ministers for all missionaries to leave for the coast reached Shensi. While this was more easily advised than performed, it was rendered possible by the audacious heroism of nine men comprising what came to be known as the Shensi Relief Expedition,

who entered the province from the north and called at the stations en route collecting missionaries. In January, 1912 a party of thirty-two missionaries left Sianfu for the coast in their company. But five of the Shensi staff—Rev. and Mrs. Shorrock, Dr. and Mrs. Young and Dr. Robertson—felt that the special demand for their services made their leaving impossible, and the following five months was a period of ever increasing influence, reaching a climax when they, too, bade a brief farewell to the province, on which occasion they were overwhelmed with expressions of appreciation from all classes of the community. In due course Dr. Robertson and Dr. Young were presented with the Decoration of *Wen Hu* (fifth rank), in recognition of their services to the Revolutionary army.

#### Influence of the Church

From the foregoing it will be easily understandable that all ordinary forms of missionary work were utterly disorganized. Yet there can be no doubt that the impression of this work in a time of great crisis was far greater than that usually made by a generation of usual propaganda. The Church proved itself the salt of the earth, it became as a city set upon a hill. From that time onwards it was not possible for the Shensi Church to live and move and have its being in seclusion. It took its place in the forefront of the life of the province. Precedents were created soon to be followed on an even larger scale.

#### Death of Dr. Robertson and Dr. Jenkins

The spring of 1913 was to have been a time of general reconstruction. The majority of the staff was expected back from furlough. The recent gains were to be consolidated and further advance made. But just as new plans were ripening, first Dr. Robertson, then Dr. Jenkins died of typhus. It is hardly possible to express how many plans centred round these two. Both were men of unusual brilliance, possessing the highest medical qualifications, exceptional mastery of the Chinese language, as well as deep saintliness of character and intensest devotion. Their loss to Shensi was and is irreparable. Their death was followed within two months by that of Miss Beckingsale, B.A. who had for sixteen years been the leading lady worker among women and girls,

and in whose character was the rarest blend of strength and sympathy.

**Withdrawal from Suitehchow** As the result of these irreplaceable losses the English Baptist Mission decided to withdraw from the northernmost station of Suitehchow, and this was transferred to the American Board Mission, which has placed a Chinese evangelistic staff there and in various neighbouring towns. Yenanku was retained and by the end of 1914 the church membership reached 100, and a stately church was built, a quarter of the cost of which was raised by the newly gathered members and learners.

**Exploitation of Oil Wells** For a time it seemed that Yenanku and the surrounding area were about to attain great wealth and importance by the exploitation of its oil wells by a Sino-American company. Extensive reconnaissance surveys, followed by more detailed work, were undertaken by American geologists, and several wells of about 4,000 feet depth were subsequently drilled. But it was decided that the prospects were not sufficient to justify the enormous capital outlay that would be required. The responsible chiefs of the American parties were men of high character and their influence on the neighbourhood was thoroughly healthy. Their interest in mission work was shown in many ways and the cost of furnishing the church, purchasing a large American bell, and erecting a belfry, was defrayed by their contributions.

**Rebellions** Since 1911 peaceful days in Shensi have been rare. Besides smaller risings and much general brigandage in outlying country districts, there were two rebellions of outstanding importance. In 1914 the notorious White Wolf devastated many towns, and even came within an ace of capturing the capital. It was ostensibly to conquer this semi-political rebel, before whom the Shensi officials were impotent, that in the spring of 1914 General Lu Chien-chang was sent to Shensi to supersede General Chang Feng-hui as Military Governor. The results of this appointment were disastrous for Shensi, for General Lu's rule was utterly unscrupulous. Among other things he became proprietor of all the opium grown

in the province, and years of fairly successful suppression were followed by a recrudescence of its cultivation. Hostility to him was shown from the first and this culminated in May, 1916 in a successful rebellion. Happily some of the worst excesses of rebellion were avoided by the mediation—at the request of both parties—of the Rev. A. G. Shorroek, who later, when thousands were clamouring for the life of Ex-General Lu, gave asylum to him and his retinue on the mission premises, so saving his life. In recognition of these services the Central Government conferred upon Mr. Shorroek the Decoration of Chia Ho (Third Grade). But better than this was the expression of gratitude from all classes of people and the enhanced prestige of the Church. Similar work, though on a smaller scale, was done by missionaries in other parts of the province, and local catastrophes were thereby averted. If it is felt that political unrest has received undue emphasis in this article, it may be pointed out that not only did these things actually happen but they had a most distinct bearing on mission work in Shensi. They do in fact form the real background of the picture. Regarding the foreground it is now possible to be brief.

**Girls' School** 1. *The earlier educational policy has been completely revised.*

(a) Mrs. Shorroek, B.A., succeeded Miss Beckingsale as principal of the English Baptist Mission girls' school at Sianfu. The pupils are now drawn largely from families of the neighbourhood, and far less than formerly from among Shantung immigrants. It is interesting to record that among their number is a granddaughter of the infamous Yü Hsien, the Nero of Shansi, who in 1900 ordered the massacre of all the missionaries of that province. There has also been a manifold increase in the fees paid by the scholars.

**High Primary School** (b) In addition to a large number of primary schools, higher primary schools have been established in Sianfu, Sanyüanhsien, and Yenanku, and a middle school in Sianfu, fed by the more promising graduates of the former.

**Theological  
College**

(c) A long desired advance, with far reaching results, was achieved in 1914 by the establishment in Sianfu of a theological college. The first class of graduates have already completed their course and have taken their places as trained evangelists and teachers. This at once raises the whole tone and quality of the work, and makes it more easily possible to appeal to a higher social stratum than before.

**Independent  
Church**

2. *The ecclesiastical outlook has features of unusual interest.*

(a) In addition to the work of the English Baptist Mission, China Inland Mission and the Scandinavian Alliance, an independent church was founded in 1913. For a time this was the despair of most missionaries, as it became a rendezvous for malcontents and those whose emphasis was rather on the material than the spiritual aspect of things. Since its foundation, however, it has passed through several phases, in the course of which many of its blemishes have been eliminated. The malcontents by degrees became as dissatisfied with their independent church as they had previously been with that in which the foreign missionaries led, and they gradually left. To-day it makes a real contribution to the Christian life of Sianfu. While it is self-supporting and self-governing, it frequently invites local missionaries, with whom its relations are now quite amicable, to occupy its pulpit, and its present leaders are men of ripe spiritual experience. It is a somewhat interesting anomaly that its members have not as yet severed their connection from their original churches, on whose roll their names therefore still appear. Their own roll consequently only includes the names of those who have received baptism (which, by the way, is by immersion, the only mode hitherto known in Shensi) since its establishment.

**Episcopal  
Mission**

(b) The year 1916 saw an addition to Shensi's Christian forces by the arrival of the Episcopal mission. Their coming naturally raised questions of intense interest, as denominationalism *per se* had hitherto hardly been known in Shensi, and their forms of worship afforded the strongest possible contrast that Protestantism contains to those previously known in



the province. It was, therefore, questioned whether their coming would result in concord or discord. It is pleasing to record that this addition is entirely on the credit side. The men chosen (all Chinese) have excellent educational equipment, immense energy, keen evangelistic fervour, and a broad outlook. Their present sphere of influence, chosen in consultation with other missionaries, is the southwest section of Sianfu, at some distance from the other mission centres.

(c) The Young Men's Christian Association is just entering on a new era of extension. It has recently been transferred from the cramped and inadequate buildings in which it started its career to copious and suitable premises on one of the city's main arteries. These, though the property of the English Baptist Mission (under whose aegis the Association at present works) have been placed entirely at the disposal of the Sianfu Young Men's Christian Association with the one stipulation that the propaganda carried on in them should be in harmony with the constitution of the Young Men's Christian Association.

But the real reason for introducing the Co-operation in Evangelism Young Men's Christian Association into this section of this article is that during a phase of unusual interest in the ecclesiastical life of Sianfu, it has provided a common meeting ground for all the churches. A concrete instance will illustrate. As soon as the recommendations of the China Continuation Committee regarding the evangelistic campaign for the beginning of the Chinese New Year reached Sianfu they met a cordial, but *separate*, response in each of the churches. Then the inspiration came to one of the members of the Young Men's Christian Association Committee that this was a providentially provided opportunity for *all* the separate sections of the Christian Church to unite their energies, pool their resources, and demonstrate their essential unity. The Association thereupon convened a meeting of representatives, who in turn appointed a sub-committee of the Association to act as its executive. The result was a decided success, and some hundreds of men attended from 12 to 3 p.m. each day, to

hear addresses on a list of subjects upon which we found ourselves in general agreement. It was felt by most that this united demonstration created a most interesting precedent, and that this aspect alone of the influence of the Young Men's Christian Association fully justifies its existence.

**Memorial  
Hospital**

3. It has already been recorded that under the regime of Drs. Creasey Smith and H. Stanley Jenkins, *medical missions* attained great influence in Shensi, and that even this was surpassed by special work during the three revolutions of 1911, 1914 and 1916. This was all performed with utterly inadequate equipment. Now the dream of many years has been realized by the erection of a magnificent block of buildings with complete modern equipment on a site given by the Government. This is appropriately called the "Jenkins Robertson Memorial Hospital."

The limits of space have demanded the exclusion of many important branches of work and permitted only the most passing reference where volumes would be required. Yet it is hoped that enough has been included to indicate that in Shensi the Master's three-fold propaganda is, however imperfectly, being carried on: Preach, Teach, Heal.

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## CHAPTER XXIV

### SZECHWAN

O. L. Kilborn

**\*Area.** 218,533 sq. mi. **Population.** 60,000,000. 273 per sq. mi. Chengtu plain most thickly populated. The density here is estimated at 2,376 per sq. mi. **Topography.** Three-fourths of the province a high plateau with high mountains reaching up to a height of 19,000 ft. The plateau is of red sand-stone, sloping toward the E. and S. E. The Chengtu plain is remarkably productive. Climate generally healthful. Southern part of the province is semi-tropical. **People.** Chinese and aboriginal tribes. **Language.** Western Mandarin and tribal dialects. **Cities.** Chungking (over 700,000); Chengtu (450,000); over 100,000—Kiatingfu, Fowchow Sze, Wanhsien and Tzeliuting. Between 25,000 and 100,000—Chungpa, Batang, Mingyuanfu, Fengtu-hsien, Kweichowfu, Suifu, and Yachowfu. **Waterways.** Steam travel on the Yangtze as far as Suifu and in summer as far as Kiatingfu on the Min river. The three principal branches of the Yangtze carry a heavy junk traffic. **Roads.** No cart roads. Travel is on foot, on horse-back or by chair. Wheelbarrows are used on the Chengtu plain. Many of the roads are well paved with flag stones to a width of four or five feet. All cities and towns in the province have connections by roads, good, bad and indifferent. **Railroads.** None in operation. A railroad is proposed connecting Chengtu with Hankow, and another connecting Chungking with Yunnanfu. **Post Offices.** 111. (Chengtu has 7 local deliveries a day.) **Postal Agencies,** 498. **Telegraph Stations,** 40. **†Missionary Societies at work in the province,** 13. **§Total Missionaries,** 496. **Total Chinese workers,** 1,206. **Communicant members,** 8,947

**Revolution of 1911** The inertia of the Chinese people, due in the last analysis to ignorance and to their never-ending struggle for the means of subsistence, has received a series of rude jolts in Szechwan. Among these were the riots of 1895, with the resulting indemnities and return of the foreigners on a basis better than before; the exodus of foreigners in 1900, due to the Boxer disturbances in the north; the lessons from the Russo-Japanese war of 1905, fought on Chinese soil; and

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\*Richard. †All Missionary statistics, 1915. §Including wives.

finally, the Revolution of 1911, which it is claimed, had its beginnings in Chengtu. In August of that year there was a stoppage of trade in Chengtu city, which was maintained with varying success until the news of the armed outbreak in Wuchang on the 10th of October. The revolutionary forces in the West received a great impulse from that news, but it was not till the 27th of November that the provincial government gave way, and was replaced by a so-called republican one. A few days later the city was looted by the troops, and all foreigners made their way to other parts, or even to the coast.

**The Rebellion of 1913** In 1913 there was a rebellion which caused much loss of life and greatly interfered with trade through several months of the year. January, 1916 was signalized by the beginning of the "Second Revolution" in Yünnan, which spread rapidly into Szechwan. Not until after the summer of the year, did we again attain to a condition of comparative peace.

**Changed Attitude Towards Foreigners** Every outbreak of whatever sort seems to have acted as a stimulus to thought. The foreigners' status has steadily improved, until in 1916 the conditions of twenty years ago were exactly reversed; in 1895, we foreigners fled to the homes of Chinese friends, finding there, in some instances, shelter and protection from the violence of the mob. In 1916, the foreigner's compound, the Christian church, school and hospital, were havens of refuge for the Chinese, especially of the better sort. Men, but more especially women and children, who feared the violence of the looting mob, asked to be allowed to come to us, and were freely accorded space on our premises, until not a square foot remained unoccupied. These things indicate an enormous change in the attitude of the Chinese people towards the foreigner and his religion, most of which has come about during the last ten years.

**Popularity of Christian Schools** This change is further evidenced by the large increase in schools and pupils, especially as compared with the comparatively small increase in missionary force. Schools are believed by many to form the best recruiting ground for

church membership, as well as for candidates for the ministry. They are essential also for the stability of the rank and file of the Christian community. The West China Christian Educational Union in 1916 celebrated the tenth anniversary of its founding. "It has grown from 42 schools to 270; from 1070 students to 9,822; from 119 teachers to 823. This is a record of which we may well be proud." This refers to *registered* schools only. Only about half of the mission schools in Szechwan are registered in the Educational Union; but approximately two-thirds of the students are in this half.

**Causes of  
Changed  
Attitude** The changed attitude of all classes of Chinese towards foreigners and towards Christianity has come about through a variety of influences. Local and national political changes are large factors. Increase of intelligence and of knowledge of affairs, through books and especially through the Chinese press, and particularly a great increase in knowledge of foreigners gained through church and street-chapel, through school and hospital, have helped to the present favourable relations. The establishment of the Young Men's Christian Association in Chengtu, and of institutes in a number of centres, has brought a host of Chinese of the higher classes into direct contact with foreigners. The active part taken by a number of foreigners in Red Cross activities in Szechwan at the time of the Rebellion and of revolutionary disturbances in 1913 and 1916, whether proceeding to the scene of the battles to give first aid, or through efficient medical and surgical care in the mission hospitals, was a potent influence in drawing missionaries and Chinese together.

**Confucian Re-  
vival United  
Churches** The two attempted revivals of Confucianism, with the aim of securing its establishment as a state religion, stimulated a splendid *esprit de corps* in the Szechwan churches. Subscriptions were raised, statements and petitions printed, and many telegrams despatched to the Central Government, urging the Christian view,

**West China Conference**

The West China Conference of January, 1908, drew Szechwan missions and missionaries closer together, and gave a marked impulse to the movement towards the union of all Chinese churches in the province. The difficulties in the way of the consummation of this desired end lie wholly among foreign missionaries, together with their home boards or churches.

**Forward Evangelistic Movement**

The Forward Evangelistic Movement has already begun. It will extend during 1917 and 1918, and will doubtless be the means through which the Szechwan churches will gain large accessions of faith and of membership.

**Present Status of Mission and Churches****Growth of Christian work**

The following figures really cover but nine years, from 1906 to 1915, although they are labelled 1907 and 1916,

<i>Szechwan</i>	1907	1916	Increase	Decrease
Stations .....	54	64	18%	
Out-stations.....	407	329		19%
Missionaries.....	329	483	47%	
Ordained Chinese ..	..	17	..	
Unordained Chinese	195	222	14%	
Communicants ....	6,450	10,201	58%	
Schools.....	173	511	195%	
Pupils .....	3,316	15,652	372%	
Hospitals .....	13	22	69%	
Dispensaries .....	25	31	24%	
Patients .....	?	226,162	150% to 200%	

**Change of Emphasis**

It should be noted that the percentage of increase in number of missionaries is much greater than that of stations, while out-stations have decreased in number. This indicates a change of emphasis to intensive rather than extensive work; less area is covered and less broad-cast seed-sowing is done by the foreign missionary, and more intensive cultivation of the Christian constituency, especially of the force of Chinese workers. The number of missionaries in the station is



increasing; which means that more emphasis is being placed on school work, and on the training of helpers, teachers and evangelists. This change is clearly indicated by the decrease in the number of out-stations.

**Abandonment of Out-stations** Abandonment of out-stations does not mean retrenchment; but rather a policy guided by the experience of these last few years. It has been found that it is better not to station a Chinese worker in a village by himself, unless such worker has been very thoroughly trained and tested, and unless he can have frequent and effective oversight.

The former practice still obtains of visiting out-stations at long intervals, remaining for a few hours, or one or two days only. But many foreign pastors now remain for at least a week in the out-station, holding a series of special meetings, or holding a Bible class with a score or more of Christians, men and women, who have been gathered in for the purpose. This reduction in the number of out-stations is due then (a) to the need for more effective oversight than was formerly given; (b) to the need for a large number of thoroughly proved Chinese evangelists; and (c) also to the fact, that many out-stations were, in my opinion, opened with the aid of local men who desired connection or association with the foreigner and the Church, as protection against their enemies,—sometimes even as a means of protection against the regular process of Chinese law. Affairs were found, in some cases, to be in such a tangle that the only hope for the progress of the Gospel in that town or village was the giving up of mission premises, and the making of a new beginning a year or two later, under happier auspices.

**The Christian Community** In the table given above it will have been noted that the Chinese Christian community has increased fifty-eight per cent in nine years. This deals with members only. Including adherents, we shall be safe in assuming a community three times as numerous, or say 30,000. The men are yet far in excess of the women members, almost three times as many. This state of affairs is largely a legacy from ten to fifteen years ago. But there is a decided movement looking to the

reception of whole families. A very large proportion of the Christian community is illiterate, though many, both men and women, learn to read their Bibles after becoming members. There is a steady increase in the number of school and college-bred leaders, whether as teachers or ministers, or young men in other capacities. But the proportion of this class in the Christian community of Szechwan is small as yet. All missions and churches look to a larger percentage later, through the working of our West China Christian Educational Union, which includes the Union University at Chengtu.

**Economic  
Status**

The Christian community includes very few wealthy, and only a small percentage of men of even moderate means. On the other hand there are not many of the very poor; for the most part labourers, artisans, small tradesmen, Chinese doctors and a few of the teacher class, make up the Church.

**Religious Life**

The religious life of the Christian community is as yet not deep. The Church is young, few Christians are of more than one generation, most are of only a few years' standing. The visit of Rev. Ding Li-mei in 1914 to churches and schools in Szechwan was the means of a great spiritual uplift. Summer schools, Bible schools and conventions, held in both central stations and out-stations from time to time during the year, serve to deepen the spiritual life. Sabbath observance is not by any means universal, but Bible study and prayer, especially the institution of family worship, are increasing, and there is much encouragement for the future. So, too, the state of the missionary spirit leaves much to be desired, yet there are encouraging features.

**Church  
Leadership**

There are only seventeen ordained Chinese ministers in Szechwan; but there are three hundred and ninety-two other male evangelistic workers, a proportion of whom are proceeding in a direct line to ordination. Several of the missions and churches that have been established in the province for twenty-five years have not yet ordained their first minister; but each has a promising force of men, from whom a relatively large number will be ordained in 1918 or

very soon thereafter. Probably the caution herein evidenced is justified in the practical certainty that the first men to be ordained will be thoroughly worthy to be the pioneers in this form of leadership. They will be men of character, tried and proved; men of godliness, and of no small experience in Christian work.

The means for training leadership are as wide as the West China Educational Union itself; for we in West China begin to believe that the lower primary school is the place to look for our future Chinese leaders. Consequently we are now emphasizing primary education more, while not laying less emphasis upon normal training for teachers, and Bible and theological training for candidates for the ministry. The following table shows something of the present status of Christian education in Szechwan:—

Grade	Schools	Boys	Girls	Total	Teachers		
					Chinese	Foreign	Total
Kindergarten . . . . .	1	....	38	38	643	143	786
Lower primary . . . .	197	4579	3504	8262			
Higher primary . . . .	48	722	196	969			
Middle school . . . . .	10	346	31	384			
Normal school . . . .	2	21	20	41	10	3	13
Union University (Arts, Science, Medicine, Bible training, mission- ary training) . . . .	1	123	6	129	1	23	24
	<u>259</u>	<u>5791</u>	<u>3795</u>	<u>9823</u>	<u>654</u>	<u>169</u>	<u>823</u>

The above figures include those schools and students registered in the Union. There is a grand total of 502 schools, established and carried on by the missions in Szechwan, with 13,573 pupils, a very considerable proportion of whom are not yet registered in the Union. Including the Union Bible Training School in close connection with the Union University, there are three such training schools in the province, one carried on by the China Inland Mission, West, at Chengtu, and one at Paoning, carried on by the Church Missionary Society in co-operation with the China Inland Mission, East. Therefore seven missions in Szechwan—the three just

mentioned and the four united in the Union University—are carrying on organized Bible training work. Furthermore, the Union University has organized a course in religion equal in standing with the other University courses. Instruction has not yet begun, but when begun it will be worthy of the designation of "theological course," and will graduate men of high literary standing.

#### Normal Schools

For the preparation of teachers there are two normal schools, both in Chengtu, one for women and the other for men. The latter is under the direction of the Senate of the Union University. It offers courses in three grades, higher, middle and lower, and prepares teachers for primary and middle schools.

#### Attitude Toward Government Regulations

Government regulations and courses of study are followed in the West China Christian Educational Union, except that the Bible is substituted for other books on ethics.

Government courses are defined and elaborated wherever thought necessary. Christian educators, both missionaries and Chinese, are on the most friendly terms with those of the Government. Official recognition has been secured in a few instances, but unofficial approval is believed by most Christian educators to be of more value; and the persistent aim is to provide teaching and training of such a high grade that students will be attracted thereby.

#### Medical Work

The following, which are the latest figures available, show the extent of medical work in Szechwan, although these figures are confessedly incomplete:—

Foreign doctors, men and women	41
Hospitals .....	22
Dispensaries .....	31
Out-patients, first visits.....	70,595
Out-patients, return visits.....	133,888
In-patients .....	5,400
Visits to patients in homes.....	2,546
Total attendances.....	226,162

Medical work is looked upon as both a direct and an indirect recruiting agency for the Church. Patients and

ex-patients and their friends form no inconsiderable proportion of our Christian community.

**Christian Literature** Christian literature is printed or imported by the West China Religious Tract Society, an organization begun in 1899. It is controlled by an Executive Committee appointed from missionaries resident at Chungking. Its last annual report shows an income of Mex. \$16,738, obtained by grants from missions and churches, and subscriptions from missionaries. There is a permanent missionary secretary, giving his whole time to the work. Not much literature is produced in the province as yet; both missionaries and Chinese Christians are too young, and too busy with the manifold duties connected with the establishment, organization and extension of their respective bodies. The American Bible Society has two married missionaries, and the British and Foreign Bible Society and the National Bible Society of Scotland each have one, as their agents in Szechwan. Each society employs and supervises many colporteurs, in addition to those supervised by other missionaries. A very large proportion of the books and tracts, including Scriptures, used and distributed by the Szechwan missionaries and Chinese Christians, is printed by the Canadian Methodist Mission Press at Chengtu.

**Co-operation and Union** The West China Conference of January, 1908 appointed a Standing Committee on Church Union, from whose activities much was expected. The committee is still in existence, and still active, although no church union has yet resulted in West China. The Advisory Board of West China Missions, first organized in 1899, consists of representatives of all the missions, and meets annually for consultation and mutual help. The labours of this body have been greatly supplemented by the organization of the Advisory Council of the Churches, a body consisting of missionaries and Chinese Christians, formed in 1913. These three organizations meet annually at the same time and place, and the whole tendency of the work they do is towards closer relations among the missions and the churches,—leading, we believe, inevitably towards co-operation in effort, and towards

federation or organic union, wherever such a relation will make for advantage to the Kingdom.

**Union in Education**      Close co-operation exists in all the educational work of the missions and churches in Szechwan, as evidenced by the activities of the West China Christian Educational Union already referred to. This includes the close federation of the American Baptist Mission, the Friends Mission, Methodist Episcopal Mission and Canadian Methodist Mission in the Union University at Chengtu. The same societies join also in a Union Middle School, a Union Normal School, and a Union Missionaries' Training School. Three missions have federated at Chengtu for the conduct of a Union Normal School for girls. Two missions, the Methodist Episcopal and Canadian Methodist, have united in a Union Middle School at Chungking; and two missions, the Church Missionary Society and China Inland Mission, East, have combined in a Union Bible Training School at Paoning. Union in Bible training was not contemplated or provided for when the Union University at Chengtu was organized. But the practical necessities of the time have driven the missionaries into a large measure of co-operation and union along this line also. It is quite informal, but perhaps is all the better for that.

The Union Missionaries' Training School in connection with the Union University brings together new missionaries of several missions for one year's work in the language, and is a force making for harmony and good feeling not to be despised.

**Signs of Progress**      Among the factors in the Christian movement in the province that give most promise and hope are: the steady increase in the stream of pupils and students who are coming to the Christian schools; the entire absence of opposition to, and almost entire absence of adverse criticism of, the Christian propaganda on the part of non-Christians; the attitude of open-minded inquiry on the part of increasing numbers of literati and other men of influence in the community; increasing evidence that more and more of the people are coming to understand the objects and aims of the Church



and of Christianity, doubtless the result of the faithful seed-sowing of the past decades; and last, but not least, the ever-growing proportion of the Christian community who have a deep spiritual experience, who know in whom they have believed, and whose manner of life is worthy of the Gospel of Christ.

## CHAPTER XXV

### YÜNNAN

R. B. Wear

\***Area.** 146,718 sq. mi. †**Population.** 8,500,000. 58 per sq. mi. Density greatest in the plains and the eastern tableland. **Topography.** "The Switzerland of China." High mountain ranges in the west, table-land in the central part. Good grazing land. Fruits and vegetables abound. Climate healthful, except in extreme south where it is semi-tropical and very humid. **People.** 50 to 60 aboriginal tribes and Szechwan immigrants. Extreme poverty and ignorance among the Miao, who are the tenants. The Nosu are the landlords. Disease and fetishism common. **Language.** Western Mandarin among the Chinese. Tribal dialects. Miao, Lisu, Laka and Kopu use the Pollard script. **Cities.** The chief cities are Yünnanfu, Chaotung Yun, and Tungchwan Yun, each with population under 50,000. **Waterways.** The Ta and Red rivers are both navigable to small boats for short distances. **Roads.** No more than trails. Travel is by pony or chair. **Railroads.** Haiphong and Hanoi-Yünnanfu. Freight rates prohibitive. **Post Offices,** 41. **Postal Agencies,** 148. **Telegraph Stations,** 33. ‡**Missionary Societies at work in the province,** 6. §**Total Missionaries,** 63. **Total Chinese workers,** 183. **Communicant members,** 1,413.

#### Beginnings of Work

It is interesting to remember that the Chefoo Convention of 1876 which opened all of China to foreigners was the direct outcome of the murder in western Yünnan of the British Vice-Consul, A. Margary. The very evident anti-foreign feeling which resulted in Mr. Margary's death caused the British Government to detain for four years at Bhamo Mr. Soltau and Mr. Stevenson, two China Inland Missionaries who wished to open work in Yünnan, and to prohibit all foreigners from entering the province from the Burma side till 1880. However, in 1877, Mr. John McCarthy of this mission made his memorable trip on foot across China from Shanghai to Bhamo and became the first Protestant missionary to set

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\*Richard. †Minchengpu Census, 1910. ‡All missionary statistics, 1915. §Including wives.

foot on Yünnan soil. Other missionaries crossed the province later but it was not till 1881 that Mr. and Mrs. George Clarke of the China Inland Mission reached Talifu from the east and began work. A year later a station was opened by this same mission at Yünnanfu, the capital, and about seven years afterwards the Bible Christians (now the United Methodists) began work at Chaotung.

**Difficulties** From the very start till the Revolution of 1911 work was exceedingly difficult and progress very slow. There seemed to be an undercurrent of anti-foreign feeling that prevented the missionaries from getting into touch with any but a very small number of the Chinese. The British and Foreign Bible Society felt that it could help meet the difficulties and in 1904 opened a sub-agency at Yünnanfu.

**Changes of Recent Years** A great change has come since the Revolution and the general attitude of the Chinese toward Christianity and missionaries has been much more friendly than before. At the time of the Revolution a number of returned students who had come in touch with the Young Men's Christian Association in Japan decided that a great moral reform could take place in China if work could be carried on by the Association throughout this country. With this in mind and with much enthusiasm a so-called Young Men's Christian Association was begun at Yünnanfu for which official recognition was secured and branch organizations were started at Talifu and Tengyueh. Many of the promoters of the new organization were poorly informed as to the real aims and work of such bodies elsewhere and looked upon them as big social clubs for men, women and children. Naturally it was not long till the National Committee of the Young Men's Christian Association at Shanghai was called upon to send trained secretaries to Yünnanfu to help handle the situation. Simultaneously with the starting of the Young Men's Christian Association, the Pentecostal Missionary Union also sent workers to open a station at the capital and shortly afterwards they began work at Likiang in the northwest. In 1914 the Church Missionary Society purchased property in Yünnanfu and

began evangelistic work through a native worker. Since then four foreigners have arrived and begun medical and evangelistic work.

**The Place of Education** Direct evangelism is looked upon by all the missionaries as one of the most important means for Christianizing the Yünnanese but some have felt that other agencies must be used also. The United Methodists have always had the training of Chinese workers and educational work on their programme and in the earlier days began good schools at Chaotung that have turned out a number of excellent workers. When the Methodist and the China Inland missionaries began work among the aborigines they immediately opened elementary schools. As elsewhere in China, the Young Men's Christian Association has been emphasizing its day and evening schools and Bible classes. The Pentecostal Missionary Union at Likiang has a three months' training school each year for the native evangelists, and two years ago the China Inland Mission at Talifu opened elementary schools for Chinese boys and girls. Thus educational work and the training of Christian workers are receiving greater emphasis than before.

**Situation Before 1911** Previous to the Revolution of 1911 there was noticeable anti-foreign feeling, and naturally much opposition to Christianity. This feeling was due partly to the French occupation of Tonkin and the fear of foreign intrusion by the French on the southeast, or by the British on the west, and partly to the Roman Catholics, because of the manner in which they had secured large amounts of property and had interfered in behalf of their adherents in the courts, especially at Yünnanfu, Likiang and Yünnanhsien. There was some opposition from the old Chinese priesthood. Generally speaking, the Chinese officials were opposed to Christianity.

**Present Attitude Toward Christianity** When the numbers of Chinese students returned from Japan and other foreign lands to help in the Revolution they naturally brought western ideas and ideals with them and lost no opportunity to pass them on to others. As a result a decidedly friendly feeling sprang up

toward the missionaries and all foreigners who were trying to uplift China. The dissatisfaction with political conditions carried corresponding dissatisfaction with the social and religious life of the country. At that time large numbers of influential Chinese would probably have been willing to give up idolatry and to become Christians if there had been a sufficient number of well trained missionaries and native pastors to help direct and encourage them. Unfortunately, however, the missions already at work had so few men that they were unable to take advantage of the opportunities, and the pendulum of public opinion began gradually to swing back to the old position. While conditions among the Chinese to-day are far more favourable to the Christian religion than before 1911, there is still much secret and some open opposition on the part of officials and gentry in different sections of the province. This opposition is particularly noticeable to-day in Yünnanfu and other cities where the missionaries are trying to secure property for mission work or for residence.

**Steady Growth of Church** In spite of this opposition or indifference to Christianity on the part of many of the educated Chinese there is a steady growth of Christianity among the poorer and uneducated masses. Among the tribes-people the Spirit of God is working wonderfully, and the greatest obstacle in the way of thousands of them becoming Christians is the lack of leaders and teachers to train them. They are not only friendly to the Gospel message, they are eager for it.

**Increase in Mission Staff** At the beginning of 1907 there were three missions in Yünnan with stations at Talifu, Yünnanfu, Chaotung, Tungehwan, Kutsingfu and Pingi, and a foreign staff of about thirty-seven missionaries. The number of Chinese workers was very small and the total number of baptized Chinese Christians did not exceed one hundred. At the end of ten years the missionary body has almost doubled, there now being seventy at work in the province, ten of whom are working amongst the tribes. Death has entered the ranks of the United Methodist and China Inland Missions, removing a number of the older and more experienced workers, and sickness has

called many others home, so that the new recruits coming out from year to year for these two missions have kept the total number about stationary. However, the three new societies and the seven independent workers who have begun work in Yünnanfu and other parts of the province, have brought new life and new enthusiasm.

**The Christian Community** The number of regular stations with missionaries residing in them has increased from the six mentioned above to seventeen, and the out-stations now number more than 130. The total number of baptized Chinese Christians in the province to-day is only about 850. The number of baptized tribes-people is more than 4,300. This does not include many thousands of the aborigines in Yünnan who consider themselves Christians or the many thousands more just across the Kweichow border who have been baptized and who are being reached by the Methodist workers from Yünnan.

**Status of Christians** A majority of the Chinese Christians are from the working and trades classes, but one can see a sprinkling of the better educated and professional classes in nearly all the churches. The Church Missionary Society in Yünnanfu tries especially to reach the scholars of the old school and the students, and its Sunday morning congregations are made up almost entirely of these classes. At Talifu several well educated men and a few officials have become Christians and aid very materially in the work by volunteer service.

**Education of Chinese** The oldest and best Christian educational work for the Chinese of Yünnan is that of the United Methodist schools at Chaotung. Although these schools are small, numbering only 170 boys and girls in the elementary and higher classes, the work done is excellent and the students are being prepared for the Union University at Chengtu. When trained secretaries of the Young Men's Christian Association were sent to Yünnanfu in 1912 to take over the work begun by the Chinese a year earlier, one of the first steps taken was the organization of day and evening English schools and Bible classes for the students. These schools are preparing students for more advanced study abroad and for positions



as teachers in the government schools, and as English interpreters and clerks for business concerns and the post office. In addition to the instruction of evangelists, the Chinese Inland Mission at Talifu has for two years been conducting elementary schools for boys and girls, so that the children of Christian parents would not have to attend the government schools and indulge in the heathen practices required of all government students in that city.

**Education of Aborigines** Education is one of the big features of work among the aborigines, both by the United Methodists and the China Inland missionaries. The British and Foreign Bible Society has published Scriptures and hymn books in the "Pollard\* script" for these people and is now putting the entire New Testament through the press for the Hwa Miao. With these helps the educational work has progressed wonderfully and has proved a very material aid in holding and training for Christianity the great numbers of aborigines who turned in mass to Christ a decade ago. The schools at Shihmenkan now enroll 351 students, partly from Yünnan and partly from Kweichow, and are doing such good work that more than one Chinese magistrate has offered to give government support, but this has not been accepted. At present there are five Miao students in the Union University at Chengtu preparing for medical, educational and evangelistic work among their own people.

**Bible Schools** With the exception of those of the United Methodists no regular schools have been opened for the training of either Chinese or aboriginal Christian workers. Their work is good, but the teaching staff is so small and other pressing work demands so much time of the foreigners, that only a small percentage of possible results are being obtained. These schools have not been able to produce sufficient workers for their own mission, and naturally only a few trained or partly trained men could be spared to other missions. However, much personal attention has been given from time to time by all the missions to the evangelists and volunteer workers,

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\* Invented by Rev. Sam Pollard.

and definite courses of Biblical instruction lasting for one or more weeks at a time have been given once or twice a year by the China Inland and the Pentecostal missionaries at Yünnanfu. When Mr. Kok of the Pentecostal Missionary Union opened work at Likiang, he felt that he must train workers as well as preach, and soon afterwards began classes for his Chinese co-workers. These classes last only three months each year, but are giving the evangelists a broader outlook on life, as well as a more comprehensive knowledge of the Bible. The religious services, evening schools and Bible classes of the Young Men's Christian Association at Yünnanfu have produced several Christian students who have united with the churches and some of these are already assuming positions of leadership. At several mission stations weekly Bible classes for men are conducted by the missionaries and better workers are the result. Cottage and chapel prayer meetings and other religious services by and for the laymen themselves are also deepening the spiritual life of the churches. But, looking at the province as a whole, the educational work for training native Christian leaders is very small as compared with the needs of the field and with what ought to be done.

**Medical Work** Medical work has been carried on actively by the United Methodists for many years and the hospital at Chaotung has been of great value. Most of the foreign workers of that mission and of the China Inland Mission have also been dispensers of simple remedies among the Chinese and the aborigines. In Yünnanfu there was no regular medical missionary work till the Church Missionary Society came, but the demand for such service is so great that ground has been bought and plans made for the opening of a large hospital at an early date. During the Yünnan Revolution of 1916, hundreds of wounded soldiers were treated by Dr. Savin and his assistants at the Methodist hospital at Chaotung and by Dr. Thompson and two foreign assistants at one of the Red Cross hospitals in Yünnanfu. The fact that a province with the area and population of Yünnan had only two medical missionaries certainly shows what an opening there is for this phase of work.

**Colportage**

All of the missions have made extensive use of the Scriptures, tracts and other literature in the evangelization of the province, and the British and Foreign Bible Society has been a great help to all. The number of colporteurs obtainable has always been inadequate for the vast and inaccessible fields and suitable men are still difficult to find. Last year twenty-four colporteurs and one Bible-woman were employed. The direct assistance rendered the missionary societies may be measured by the fact that seventeen of these workers were attached to different mission centres. The colporteurs are pioneers, ever opening up new ground and creating new interest in the Gospel message. One man was instrumental in opening ten out-stations in three years. In the tribal work the Bible Society has given powerful aid by translating portions of Scriptures and hymns into the Miao, Laka, Lisu and Kopsi dialects, and by sending Bible readers to the mountain districts and villages difficult to reach. Besides Scriptures in Chinese and tribal languages, Tibetan and Arabic Scriptures are also circulated throughout the province. The extent and growth of this work is shown by the distribution of 134,592 Bibles, Testaments and portions last year as compared with 24,854 ten years ago.

**Work  
Amongst  
Aborigines**

Work among the aborigines is so different from that among the Chinese and has assumed such important proportions it must be considered separately. It is a well known fact that the Chinese must always be urged to become Christians. The aborigines, on the other hand, from the very first have come by hundreds and begged for the Christian message. In 1904 a group of Miao went down and asked Mr. Adam of the China Inland Mission in Kweichow to teach them. He, having his hands full, told them to go back to Chaotung, where the Methodists were also preaching Christianity. At first they went by tens and then by hundreds and begged the foreign teachers to tell them the Gospel story. The demand was so insistent that Mr. Pollard went with them and began work at Shihmenkan just across the Kweichow border. Almost immediately thousands of families gave up their heathen practices and desired Christian instruction.

Since they were intensely ignorant and had no written language of their own, instruction was very difficult and it was necessary to invent a system of writing that would accommodate itself to the different tones of the various dialects and still be easily learned. After comparing a number of kinds of writing Mr. Pollard evolved what is now known as the Pollard script, this is being used successfully among the Hwa Miao, Laka, Kopu and Lisu tribes.

**Some Problems**      The formation and introduction of a written language, the securing of village leaders, the training of Bible readers and teachers, the overcoming of immorality and child-marriages, and the teaching of the people to believe in Christ rather than the foreigners, were some of the problems to be solved.

**Some Encouragements**      Schools have been established in thirty-eight villages, and training schools begun at Shihmenkan, Sapushan and T'aku. The salaries of the teachers are shared by the natives and by the missions. Although very poor, the people have built numbers of chapels and have contributed liberally to the support of the preachers. The missionary spirit is excellent, thirty-two men having been sent from Shihmenkan and five from Sapushan last year to teach and preach among other tribes and villages. There has been much persecution of the Miao by the Chinese and the Nosu, but persecution has seemed to strengthen the churches. In most of the villages there are Bible readings and prayer meetings every night and the visiting pastors and missionaries are always welcomed with delight. The openness of the aborigines to the Gospel when compared with the slow work among the Chinese, has led some to believe that the Chinese are eventually to be reached through the tribes-people. In one district (Ba Ko) four hundred Chinese families have become inquirers, burned their idols, turned the big temple into a school, paid half the salary of the teacher and are attending Christian worship as a result of work among the surrounding aborigines. This is, however, unusual, for most Chinese look upon the tribesmen as worse than dogs and many mistreat them in every way possible. Thus far the greatest successes for Christianity have come among the Hwa Miao, Lisu,

Laka and Kopu, in the northern and northeastern parts of Yünnan, but work is being undertaken by the China Inland Mission among the Mingkia around Talifu, and others at Yungehang and Tengyueh in the west, and by the Pentecostal Missionary Union among the Nansi, and other tribes around Likiang in the northwest. Thus far absolutely nothing has been done for the Shans, although these constitute a large percentage of the aborigines in the province. More than one-half the population of Yünnan is composed of tribes people, yet only one-seventh of the missionaries are working among them, and less than one out of every one hundred and forty (about thirty-five thousand) are being reached by Christianity.

**Mission Co-operation** As to co-operation among the missionary bodies, the China Inland Mission and the United Methodists are working hand in hand among the aborigines, and in November, 1915 there was organized the Yünnan Missionary Association composed of all the missionaries and the ex-missionaries who have gone into business in the province. This association meets annually for the purpose of better understanding the conditions in Yünnan and for uniting more closely the efforts of those working here. It has no authority beyond that of advising on whatever problems may arise, but we hope its influence will be of great value in preventing overlapping and in helping open unoccupied fields.

The most encouraging feature of missionary work in Yünnan is the wonderful way in which the tribes-people are accepting the Gospel and are begging the missionaries to go to yet more distant villages hitherto not visited. Another encouraging thing is, that in spite of opposition, more Chinese are accepting Christianity than at any previous time. Mr. Dymond, the oldest missionary in Yünnan, says, "There is a great desire on all hands to hear the Gospel. We have never had such friendship or so many open doors as at present.

**Need of Re-inforcements**

There are about twelve million people in Yünnan. One out of every two hundred is being reached by the Gospel. There are sixteen cities with one or more resident mis-

sionaries, and there are about one hundred and ninety native preachers and teachers. If all the workers were equally distributed there would be a parish of more than 46,000 people for each foreign and Chinese teacher and preacher. Each medical missionary would have six million people to care for. Is the present missionary occupation of the province sufficient?



## CHAPTER XXVI

### MANCHURIA

A. Weir

**\*Area.** 263,700 sq. mi. **†Population.** 14,917,000. 41 per sq. mi. Density greatest in the Liao plain. Shengking the densest province. **Topography.** Manchuria consists of three provinces, Shengking, Kirin and Heilungkiang. It divides into two regions, the northern, which is larger and better wooded, and slopes toward the Amur river, and the southern which is more fertile and more thickly inhabited, and which inclines toward the Gulf of Liaotung. Manchuria is well watered, has excellent soil and splendid crops. The Sungari plain in the N. and the Liao plain in the S. region are famous for soil and climate. Large tracts are still uncultivated. Rich plateau lands where grass frequently grows to height of six feet. The province is rich in minerals. Air invigorating and healthful, though the winters are severe. **People.** Manchus form one-fifteenth and the Chinese nine-tenths of the population. Many immigrants. **Language.** Northern Mandarin most common. **Cities.** Moukden and Kirin have populations of over 100,000 each. Kwanchengtze has about 100,000. There are almost a score of cities with populations over 25,000. **Waterways.** The Amur river is navigable to steamers for 450 miles and to smaller craft for 1,500 miles. The Sungari is navigable to Kirin, the Nonni river to Tsitsihar, the Liao river to Tungkiangtze, and the Yalu river for its entire course. **Roads.** Roads are good and travel is by carts and mules. **Railroads.** Moukden is connected by rail with Tientsin on the S. W., with Harbin and Tsitsihar on the N., with Port Arthur and Dalny on the S., and with Antung on the S. E. **Post Offices,** 147. **Postal Agencies,** 317. **Telegraph Stations,** 132. **‡Missionary Societies at work in the province,** 6. **§Total Missionaries,** 170. **Total Chinese workers,** 926. **Communicant members,** 20,236.

#### I. \*\*Historical Sketch

For the last thirty years mission work in Manchuria has been punctuated at intervals of about five years by such natural or political events as floods, famines, wars, and

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary Statistics, 1915. §Including wives. \*\*Chief references to conditions and work in Manchuria in earlier issues of the CHINA MISSION YEAR BOOK:—1911, pp. 215-222; 1914, 416-428, 232-239; 1915 45-47, 253-256; 1916, 90-92, 128-129, 141-143, 244-246.

plague. These have had a far-reaching effect not only on the economic, social, and political development of the province generally, but sometimes specially on the progress of the Gospel.

**The Plague** During the last ten years the chief event of this kind was the pneumonic plague which raged for some months in the winter of 1910-1911. This showed the great need for medical education along western lines, but otherwise had little apparent effect on our work as a whole.

**Political Influences** The steady growth in Japanese political influence and "peaceful penetration" is a matter of great importance and is a factor we must always keep in mind in looking to the future. Probably it has already a considerable share in determining the attitude of certain classes in society toward the message preached by men of a nation allied with Japan. Similarly the great European war seems partly responsible for the want of energy and hopefulness in the Christian Church, and for the critical or indifferent attitude of large numbers toward the claims of a faith which has long held sway in Europe.

The change to republicanism in 1911 had for a time a marked reflex influence on certain aspects of church life and work. There were high hopes of a new heaven and a new earth, of political righteousness and sweeping social reform. These soon faded. The connected movements for making Christianity more Chinese in colour by independence of foreign control and support also gradually lost much of their early force.

**Transition Period** As the insidious and deeply rooted evils of society soon showed themselves in still worse forms under the new regime, so the previous feeling of discouragement and lifelessness returned in the Christian Church. The difficulties of a time of social transition when the older moral sanctions had broken down, and the newer had not grown to equal strength, have shown themselves quite as strongly in the Christian Church. The prestige so long associated with the Church as a refuge for the individual against official oppression has very largely

passed away; and its more general prestige as the omen of a new time, and associated with leading men in the new republic now counts for very little. Extraneous attractions being thus greatly reduced, Christianity has to depend so much the more on its purely spiritual appeal, and to many both inside and outside the Church such an appeal means but little. As one of our Chinese leaders put it, "The false glory of earlier years has gone, and the true glory has not yet come."

#### Roman Catholic Missions

The changing social and political conditions appear to have affected Roman Catholic missions in a similar way. Generally speaking, the work of the Roman Catholic missions runs

along lines so different from those of the Protestant missions that there is little collision or co-operation between the two sides.

#### The Revival in 1907

The remarkable and widespread revival movement in 1907-1908 appeared very promising and for a time brought new warmth and life and energy into the work of the Church. But the new result of permanent spiritual fruit, though real and precious, has been much less than we had hoped, the evangelistic result being specially disappointing.\*

#### Educational Developments

Since 1907 the most marked developments in the work of Protestant missions have been in the department of education. Three col-

leges, of arts, medicine and theology, have been built in Moukden, and their work has gotten well under way. Normal training for teachers of girls' schools has been started in four centres. In most stations where missionaries reside, middle schools for boys have been begun or enlarged. Much less has been done for primary education, which has remained in a very unsatisfactory condition. The progress in education for girls has been specially noteworthy.

#### Work for Educated Classes

To meet the need for industrial education the Lutheran mission has these last few years carried on fruit-gardening in one station for boys, and needle-work in another for women

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\*See *The Chinese Recorder*, February, 1915.

and girls. Two years ago the Presbyterian missions, in association with the Chinese Church, opened a special school in Moukden for carpentry, in which boys from the whole field are to receive three years' training.

Side by side with these endeavours to secure educated Chinese leaders for each department of Christian work, has been a more systematic effort to reach the better educated and more influential classes of non-Christians. The last decade has seen the beginning and growth of Young Men's Christian Association work, especially in Moukden, Kirin and Antung. For this work the Scottish, Irish and Danish missions each has one representative and two Americans have been gladly welcomed as co-workers. Young Women's Christian Association work is also beginning.

**New Stations** The Presbyterian missions have occupied very little new territory since 1907, finding the intensive development of that already occupied as much as they could undertake. But the Lutheran mission has been extending its borders, especially by the opening in 1911 of a new field in north Manchuria in addition to the older field in the southeast.

## II. Present Occupation

**The People of Manchuria** While there are large numbers of other races—Manchus, Koreans, Japanese, Mongols, Tungus tribes, and Russians—in various parts of Manchuria, it should be clearly understood that the great bulk of the people, say nine-tenths of the whole, are purely Chinese, speaking pure northern Mandarin.

Priests of the Greek Church minister to the Russian population, but do little, if any, mission work among the Chinese. Similarly, representatives of the Church of England Mission confine their work to British and Americans.

Among the considerable Japanese population, (of whom there are say 200,000) Christian work is carried on by American missionaries and Japanese workers. The still greater Korean population, (probably over 300,000), contains many Christians. Work for Koreans is undertaken by Korean pastors and evangelists and by Americans and Canadians connected with the Korean missions. While

sometimes co-operation is possible between the work for Chinese and that for Japanese or for Koreans, there is no organic connection, and usually work for each race lies apart from that for any other. Very little special work has been done for Mongol or Tungus tribes; while that for Manchus and Mohammedans, who all speak Chinese, is an integral part of work for the general Chinese population. The racial centre of gravity makes work for the Chinese the largest and most important of all.

Of the societies working among the Chinese the Seventh Day Adventist has entered Manchuria only a short time; and the special Young Men's Christian Association and Bible Society workers are few and very closely associated with the Scottish, Irish, and Danish missions. A comparison of the number of foreign workers connected with these three missions in 1905 with the number in 1915 will thus give the best idea of increase in the missionary community during the last decade.

	Men	Single Women	Married Women	Women Total	Total Foreign Force
1905	36	14	27	41	77
1915	68	40	47	87	155

It will be seen that the missionary force has just doubled. While there has been increase all round it has been largest in the Danish mission, which has trebled its staff. Single women workers are almost three times the number of ten years ago.

A few new stations have been opened, but the greater part of this increase in personnel has been absorbed by the growth of the various departments of work in the older stations and increasing specialization. Education, especially, tends to absorb an increasing number of workers.

The prevailing opinion, at least in the Presbyterian missions, would be against any very large or sudden increase of the foreign forces, so as to have one foreign worker for so many thousand of the population; and in favour of utilizing to the utmost extent the effective service latent in the Chinese

Church and its workers. But even for this policy a much larger number of foreign workers would be needed, whether by increase of the personnel of these three missions, or by the coming of new missions which would co-operate with similar cordiality.

**Co-operation Between Missions** Co-operation between the two Presbyterian missions, which began work at the same time, is of old standing, has been very beneficial, and grows closer year by year. The Lutheran mission came later, and this fact, added to difficulties of language, differences in church order, and to some degree in mission policy and methods, has told against any organic union. But from the beginning there has been consultation and mutual agreement between the Presbyterian and Lutheran missions, and during the last few years co-operation has grown rapidly, especially in all grades and departments of education. A united Church for all Manchuria, which might embody what is best in the mother churches of Denmark and Great Britain, is an ideal definitely cherished on both sides.

**Growth of Christian Community** Some indication of the state of church life during the period under review may be gathered from the following statistics of the Chinese Church connected with the Presbyterian missions which includes about ninety-five per cent of the baptized Christians in Manchuria.

	1907	1911	1915
Ordained Chinese pastors .....	7	16	15
Ordained Chinese elders.....	55	83	105
Baptisms during the year .....	1,474	2,159	1,209
Percentage of baptisms on the previous year's membership.....	9.7	9.3	4.6
Total baptized on roll.....	16,391	24,778	25,776
Catechumens .....	6,042	6,494	5,060
Christian schools of all grades..	162	235	215
Christian pupils, boys and girls..	2,845	4,800	5,086
Average income, chiefly contributions for church work.....			
(a) Per total baptized membership	M\$1.50	1.16	.95
(b) Per adult baptized membership	2.08	1.60	1.29



These figures point to advance on some lines and decline on others. Decline is most noticeable under the heads of baptisms and of contributions. Under this latter head the figure appears very small and decreasing; but the figure taken by itself would be misleading. When currency and other conditions prevailing in these three ample years are taken into account, the actual average liberality has declined much less than appears.

**Social Status of Christians** Of the total membership (men) about thirty per cent would be farmers owning more or less land; about ten per cent skilled, and ten per cent unskilled labourers; ten per cent engaged in small retail business, and six per cent in business on a larger scale; the remainder in miscellaneous occupations. From this it will be seen that the economic resources of the Christians are not large, but the low average contribution is due much more to want of spiritual life and deficient organization than to poverty. Probably, however, it is almost as much as was formerly given by these same people for religious purposes in their pre-Christian days.

**Self-support** In recent years much emphasis has been laid on self-support as part of our policy of developing all latent resources in the Chinese Church. Money is seen to be a sign of other things far deeper and more important.

**Baptisms** While the comparatively small number of baptisms these last few years may be due mainly to the prevailing conditions inside and outside the Church, probably one special cause is increasing care about admission of new members, particularly on the part of Chinese pastors.

**Present Spiritual Conditions** Though there are considerable differences in spiritual growth between one congregation or group of congregations and another, at the same time there is a distinct solidarity in the whole Manchurian Church. Everywhere the general features have a marked similarity, the present feeling of depression being very widespread.

Nearly everywhere one can find a nucleus of earnest, devoted, humble Christians who are real witnesses to the

power of the Gospel. But to the great mass of church members the spiritual content of their new faith is largely negative,—not to worship idols, or follow idolatrous customs, or fall into gross sins,—and the benefits hoped for are outward peace and prosperity. Large numbers had no education in childhood, though many on becoming Christians learn to read fairly well. But living interest in the Bible and its teaching, direct and individual approach to God in prayer, family worship, the keeping of the Lord's Day, desire to win others for Christ—these evidences of a new life are often woefully absent in those who have long been recognized as Christians. Yet there is a brighter side. While local church expenses, especially fuel during the great cold of winter, absorb most contributions, over twenty per cent goes to the support of local pastors and evangelists, or of the Chinese missionaries who for ten years have been working with encouraging success in the Heilungkiang Province, supported by the whole Chinese Church.

#### The Work of Evangelism

In this connection much is hoped for from the new evangelistic movement with its ideal of having every Christian a worker. Preparation for the Special Week of Evangelism aroused great interest, and there were stirrings of new life. In the Lutheran field the evangelistic "Crusade" plans by efforts concentrated on successive sections for three or four months at a time to cover the whole field in five years. The Presbyterians aim rather at a simultaneous movement over the whole field, but with special preparation and work in central stations, particularly Moukden and Kirin. In one form or another the movement is being taken up all over the province, and promises to mark another stage in growth. Preparation along the lines of Bible study, prayer, training of class leaders, and definite undertaking of some special, individual work, gives a fresh stimulus to spiritual life.

#### Chinese Leadership

It has always been our object to foster Chinese initiative and independence, and we have a few men of strong Christian character who are real leaders in the Church. But one of our weaknesses is that they are so few, and are mostly men of the

older type who owe more to natural ability than to modern education. Some men and women of the newer type fitted to appeal to Young China, are coming forward; but in most places we are just beginning to reap the fruits of the educational movement begun fifteen years ago. We are very short of men whether as evangelists, teachers, pastors, or physicians fitted to deal with the recognized needs of the new time; but the output from our colleges should soon go some way to supply this want.

**Government Education** Government education in Manchuria is generally in a very backward state, and much the same may be said of this side of our work.

One of our most serious defects is in the matter of lower education. Schools are comparatively few, trained teachers still fewer. We are only working our way toward standard courses and uniform examinations, and are considering what should be our financial policy in regard to lower education. Courses correspond generally to those used in government schools of the same grade. In some places mission schools are recognized and subsidized by the local government. To avoid friction such as has occurred in some instances with government schools and inspectors we are considering the question of government recognition and registration.

**Medical Mission Work** Medical work, though continuous and extensive, is far from adequate and the recent absence of some doctors on war service has reduced it considerably. If the men who are trained in the Medical College, Moukden, fulfil our hopes, much more can be done to overtake some crying needs. The first class graduates in March, 1917. These men may undertake much of the work now being done by our medical men, but as very few of the Chinese women are receiving a full medical training, the need for foreign lady doctors is specially clamant.

**Christianity an Intellectual Stimulus** Probably the Chinese in Manchuria, especially to the north and east, are less given to reading than those in China Proper, and this may partially explain the comparatively little literary work done by Manchurian missionaries. But for

many years the sale and distribution of Christian literature has been large, and Christianity has proved in some ways a decided intellectual stimulus.

In the whole vast field there are many lights and shadows, and though just now the shadows seem most insistent we look hopefully to the future. There are serious weaknesses and complex questions to be faced, but in view of the happy relations generally prevailing between the various missions, between the Chinese and the foreign workers, and between the Church and the government authorities, we can face these unitedly, and always remember that the Church and the work are not ours but Christ's.

## CHAPTER XXVII

### MONGOLIA

G. H. Bondfield

\***Area.** 1,367,953 sq. mi. †**Population.** 2,580,000.\* About two to the sq. mi. Density greatest in the E. and river valleys. **Topography.** A vast basin-like plateau, 3,000 to 4,500 ft. in altitude, surrounded by mountain ranges and undulating plains and steppes. The marches of E. Mongolia are well-known. Almost in centre is Gobi desert, arid and riverless, occupying over 260,000 sq. mi. Agriculture and cattle raising are the chief occupations. Atmosphere dry. Extreme cold in winter. Frequent sand storms. Mineral wealth unexplored. For purposes of administration, the country is divided into two sections, the northern or Outer Mongolia and the southern or Inner Mongolia. **People.** Turkis (100,000) in extreme W., Chinese (500,000) in the S., Mongols (2,000,000) in Mongolia proper. These Mongols are nomadic, live by tribes, congregate around numerous lamaseries. Are well-built, hardy and most hospitable. Population diminishing, due to five-eighths of the male population entering lamaseries. **Language.** Mongolian, which varies considerably but is universally understandable. **Cities.** Urga (38,000) is the capital and only important city. Other trade centres are Kobdo, Sairussu and Uliassutai in W. Mongolia. **Communications.** Canals and rivers are little used. Roads are poor and not clearly marked out. Main highway leads from Kalgan to Kiakhita via Urga. Caravan routes lead to Siberia and connect small centres of inland trade. Transport by camels and bullock-wagons. Postal service exists between Kalgan and Kiakhita via Urga, mails travelling weekly in each direction. Telegraph service to Urga. **Railroads.** None exists. Proposed—Kalgan-Urga-Trans-Siberian Line. Also Kalgan-Kiakhita. **Post Offices,** 4. **Postal Agencies,** 0. **Telegraph Stations,** 4. ‡**Missionary Societies at work in the province,** 4. §**Total missionaries,** 12. **Total Native workers,** 1. **Communicant members,** 7.

Mission work in Mongolia is attended with exceptional difficulties and has been undertaken with such inadequate forces and on such a limited scale, that a comparison of its present proportions with those of other years would serve no good purpose.

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\*Richard. †Minchengpu Census, 1910. ‡All Missionary statistics, 1915. §Including wives.

**Progress  
Made**

But whilst there have been very few additions to the number of missionaries and no important developments during the past ten years, there has been no retreat by any section of the small force that has been attempting to evangelize the Mongols. In two directions, indeed, a distinct advance has to be noted.

1. The missionaries who have given themselves to this work have now acquired a good knowledge of the language, and have won the confidence or respect of the Mongols living in the immediate neighbourhood of their station. Their object is widely known and their philanthropic work is appreciated. Thus the first steps have been taken towards the removal of the prejudice and fear with which the Mongols have regarded every religion but their own.

2. The Revolution of the Mongols in 1911 and the consequent readjustment of their political relations with China and Russia, may also have a considerable influence upon their future. Their ignorance and superstitions must give way by degrees as they gain a better knowledge of the world and come into closer contact with more enlightened civilizations. Moreover, the recent history of Mongolia has awakened a measure of interest in the country, whilst the attention of the churches in the west has been called afresh to its need and to the fact that it is a field practically unoccupied by the missionary.

**Outer  
Mongolia**

Of the two political divisions of the country *Outer Mongolia* is much the larger. It includes about three-fourths of the entire area and is the home of the most numerous and most powerful tribes. Urga, the sacred and official capital; Uliassutai, Kobdo, Kiakhta and other trading towns; the great rivers, the most fertile valleys, the richest gold deposits and chief mineral wealth are all in *Outer Mongolia*. Yet in the whole of this vast and important country there is not a single mission station or resident missionary. One missionary, the representative of the British and Foreign Bible Society, makes wide periodical itinerations with the Scriptures, and that is all that is being done in *Outer Mongolia*.



### Inner Mongolia

*Inner* Mongolia, as the other division is called, has no well defined geographical boundaries, but may be roughly described as the country that runs east of the Khingans and south of the Gobi, and parallel with the borders of Manchuria and China from Tsitsihar in the northeast to the Alashan mountains in the west. In this long and somewhat narrow stretch of country tens of thousands of Chinese have settled and the Mongol grazing-land is becoming more and more restricted.

### Mission Stations

In Inner Mongolia there are three mission stations or settlements:

1. *The Putsebolong Mission.* The mission is a branch of the American Scandinavian Alliance. Its staff consists of three missionaries and their wives. The first representatives of this mission were swept away in the Boxer catastrophe; but before that calamity overtook them, a large tract of land north of the Ordos Desert (which again lies north of the province of Shansi) was secured for an agricultural mission colony. It was hoped that Mongols would settle on this land and come under the influence of regular missionary work, and also that the colony would become an asylum for Mongols who desired to become Christians and who, in consequence, would incur the ill-will of their tribe and relations and be exposed to the bitter hostility of the lamas. A system of irrigation from the Yellow river has made this land richly fertile. But whilst the Chinese were quick to see the advantage of settling there, the semi-nomad Mongols have been slow to accept the offers made to them, and seem as reluctant as ever to take to agriculture. A few Mongol families have pitched their *Yurts* on the land and other Mongols come to purchase grain. From ten to twenty-five of these attend the Sunday services and seven have been baptized. The school for Mongol children has been more successful and promises well for the future. About twenty children are now (1917) in attendance. A great deal of medical help is given to Mongols and a considerable and fruitful work is also done amongst the Chinese.

2. *The Halong Osso Mission.* Halong Osso is on the plain about eighty miles north of Kalgan. Two unmarried

men of the Swedish Mongol Mission are in charge. Evangelistic and medical work is carried on and wide itinerations are made. The medical work has brought Mongols in large numbers and from long distances to the mission. The number of patients treated last year was 1054. A few Mongols (rarely more than twenty) form the Sunday congregations. A Christian Mongol and his wife give much help in the daily and weekly religious meetings. Thus far there have been no baptisms at Halong Osso, but there are now two inquirers.

A branch mission has been opened at Tabul, an adjacent settlement, and of this station the one lady member of the mission is in charge. A girls' boarding school has been established and there are now twelve or thirteen pupils. A good deal of visiting is also carried on.

3. *The Gashatay Mission Station*, about a day's journey distant from Halong Osso, is the headquarters of three Pentecostal missionaries. But two of these are now on furlough and the third, a lady missionary, has during the absence of her colleagues joined forces with the lady worker at Tabul. The Gashatay station is, therefore, closed for the present.

4. *The missionary work of the British and Foreign Bible Society* has already been referred to. Its headquarters are at Kalgan, but its sub-agent with his caravan, carrying Gospels in the Mongolian and Tibetan languages, makes long journeys on the plains. He has visited Mongol tents in almost every part of the country from Kalgan to Kiachta and from the Khingan mountains to the Alashans. Urga has been visited frequently. One Mongol colporteur has been employed. In the ten years since 1907, 43,871 portions of Scriptures have been put into the hands of the Mongols. Many of them have been used in the schools for the boys dedicated to the priesthood. When visiting Mongol tents and in conversations with lamas and herdsman the Gospel message has been again and again explained.

During the past two years, however, the presence of robbers on all the main roads, and the attitude of the authorities, have made long journeys to the north difficult or impossible.

5. From various points on the Chinese border mission-aries of several societies are able to reach the Mongols, especially the settled Mongols, most of whom understand and speak Chinese.

*The Brethren*, who occupy an extensive part of north-east Chihli beyond the Great Wall, have several Mongol settlements and a considerable Mongol population in the territory they are evangelizing. At each of their six stations Mongols and Chinese alike come under the influence of their ministry. Moreover, whilst the response has been mainly from Chinese, now a few Mongols have been reached and gathered into the Church. By means of literature, visiting and preaching, an increasing and promising work is being carried on amongst the Mongols.

*The Irish and Scotch Presbyterian missions* in Manchuria have several stations in the border territory where Mongols are met with. Gospels in Mongolian and Tibetan have been distributed, and a few Mongols have been baptized; but the stations are organized primarily for Chinese work and are in charge of Chinese preachers.

In a similar way some Mongols have come under the influence of the Gospel at stations of the *Scandinavian Alliance Mission* and *China Inland Mission* on the southern borders of their country in Shansi and Kansu.

From this brief review it will be evident

**An Unoccupied Field** that Mongolia is still a practically unoccupied mission field, and that the time is ripe for larger and more sustained work to be undertaken by strong and well equipped agencies.

# PART III

## THE CHURCHES AND THE MISSIONS

### CHAPTER XXVIII

#### THE CHINESE CHURCH IN 1916

C. Y. Cheng

**Purpose of  
Article**

Both by the continued conflict in the West, and by the frequent disturbances in China, the Chinese Church has been directly and indirectly effected. Nevertheless in the midst of the world's unrest, we again have good reasons to thank God for His holy keeping and guidance. In spite of political disquietude, and financial difficulty, the Church has moved forward quietly and steadily. The limitation of space makes a detailed account of the Church's activities impossible. Mention will be made of only a few of the outstanding events which may serve, we hope, to show the general direction, growth and development of this divine institution, which has Christ as its Head.

The Chinese Church is still at the beginning of things. Our purpose in writing this brief and incomplete article is to give a bird's-eye view of the progress of the Chinese Church during 1916 and thus secure more intelligent and more earnest prayer in its behalf. The Church has manifested strength as well as weakness during the year. It has had its joys as well as its sorrows, its ups as well as its downs.

**The Church  
and Self-Con-  
sciousness**

The cry for church independence is less heard to-day than a few years ago, yet the desire for a truly indigenous Church is as strong, if not stronger. The word "independence" has been misinterpreted and misused on the part of some, both of our Chinese and missionary friends. People have read more meaning into it than was there, until

the word has become undesirable, if not objectionable, to the Chinese Christians as well as to the missionaries. Happily, misunderstanding is rapidly passing away, and each is seeing the other's point of view more clearly. As a matter of fact there is no such thing as an "independent church," for every church depends first upon God, and then upon its sister churches. An independent church means really the arrival of the members to a state of self-consciousness and their assuming responsibility in church administration and support, which is the duty of every mature and sincere Christian.

Take, for example, the Chinese Christian Church of Peking; it was decided to state clearly in its constitution that this church recognizes no national or denominational distinctions. It is governed by a board of directors consisting of fifteen persons, representing all the churches in Peking except one. In addition to this an advisory board has been formed, consisting of four missionaries, representing the four Protestant missions in Peking. We should like to see our missionary friends heartily assist movements of this kind and lend them a helping hand. Such encouragement and help will mean much for the Church's stability and proper growth. The "Mi Shih Church" (Rice Market Church) of the London Missionary Society in the East City of Peking is planning, with the hearty approval and support of the home board, to step out of that society and join the Chinese Christian Church of Peking. The Chinese Christian Church in Tientsin has secured, at a very moderate cost, the site and church building formerly belonging to the American Board Mission. This small but active church has from the very beginning, been on the best of terms with all missionaries, and the mission churches in that city. The Chinese Christian Church of Shanghai is a church especially opened for Cantonese-speaking Christians. Beginning with a few rented rooms it has grown so rapidly and has filled such a need in the city, that to-day it is a well-established organization, with regular Sunday and week-day services. It is building a handsome church and parsonage of its own, and the Rev. K'uang Liu-ch'un, of California, has been

called to the pastorate. Dr. Mary Fulton and many friends of the Cantonese people have greatly aided this work. The church has a thriving Sunday school and Christian Endeavour society. It conducts a day-school for girls, and publishes a monthly bulletin.

**Church  
Leadership**

When considering the question of Church leadership one comes face to face with one of the weak points in the Chinese Church to-day. The need of a better educated ministry is a fact well recognized by all. The eighteen union and much larger number of individual theological institutions are on the whole not well staffed or equipped. The scholastic training in the institutions is very meagre and the strengthening of this branch of the Church's organization and activity is indeed of very great urgency and importance. Of course, in saying this, one does not in any sense undervalue the excellent service which the present Chinese ministers of the Gospel, of whom there are nearly eight hundred, have rendered to the Church. Indeed, one marvels at the intellectual ability, administrative capacity, and spiritual insight of many of these ministers, especially when considering the disadvantage they have experienced both in getting satisfactory theological training and in securing helpful Christian literature in Chinese to read following their seminary days. We are particularly happy to see so many Chinese Christian laymen, helping in one way or another to spread Christian ideas and ideals among their fellow countrymen. We give our grateful thanks to God for these rising Church leaders. The Nieh brothers, sons of the late Governor of Chekiang, who since becoming Christians have been serving the Church and the Young Men's Christian Association with untiring interest and faithfulness, are notable examples of a noble host. Dr. Meng Kuang-jen and Dr. Hsü Tzu-yüan, Army physicians of the Chin Wei Army, are also very zealous workers for Christ. They preach the good story among army officers and soldiers, and distribute much Christian literature. Dr. Hsü spends one full hour each day going up to the hills to meet his Lord in solitude. Dr. Meng is loved by every one in his district, especially the poor who gather around him for Christian instruction and help.



General Feng Yü-hsiang, of the Sixteenth Division of the regular army, invites a pastor to conduct a service with his officers once each month, and never fails to send them copies of the Scriptures. These are but a few of the many laymen who because of their love of Christ, are serving Him in praise-worthy ways.

**The Church  
and Self-  
support**

Self-support has received increased attention in the Chinese Church during the year, and signs of encouragement are seen everywhere.

The Presbyterian Church in Canton, under the leadership of its pastor, the Rev. Wong Yuk-shing, has raised among Chinese Christians in Canton and abroad, the sum of \$20,000 for a new church building. Among the subscribers are the military and civil governors of Kwangtung Province, as well as other men in public life. It is seldom that we find non-Christian officials supporting financially the building of a Christian church. The Rev. P. Y. Tsu, of the Church of our Saviour, of the American Church Mission, Shanghai, has raised the sum of \$25,000 for the church of which he is pastor. The Chinese Church of the London Missionary Society in Shanghai is trying to secure the sum of \$10,000 for a new church building and two-thirds of that sum has already been given or promised. The Mi Shih Church of the London Missionary Society, in Peking, has raised the sum of \$20,000 and the Chinese Christian Church in Tientsin has recently secured over \$10,000 for its work. The Chinese Christians in Macao are planning to have a Tsai Kao Memorial Church, for which the sum of \$30,000 is to be raised. Mr. Tsai Kao, it will be remembered, was the first Chinese Christian to be baptized by the first Protestant missionary, Rev. Robert Morrison. These are a few references, given at random, to show how the Chinese Christians are facing seriously this problem of self-support.

**Studies and  
Investigations**

Studies have been made by the Special Committee on Self-support of the China Continuation Committee, appointed a year ago to investigate the measure of self-support gained among the churches, and the ways and means of increasing it.

At the last Annual Meeting of the China Continuation Committee several reports on self-support were presented, which showed that this matter is receiving serious attention by that body. Questionnaires have been sent out, with a view to gathering together the experience and suggestions of the churches from widely separated parts of China, and these have been compiled and used more or less, but as yet no definite conclusions have been reached. Local economic conditions, the degree of intelligence and religious nurture among the Christians, together with many other considerations contribute to make the problem of self-support a very difficult one.

**The Church  
and Evangel-  
istic Activities**

The readiness of the non-Christian Chinese to hear, and willingness of the Christians to preach, the Gospel of the Christ, marks one of the most hopeful signs of the Christian propaganda in China. Various bands, groups and societies have been actively working for the spread of the Truth of God. Such a movement as the house to house evangelism in Hunan under the leadership of Dr. Keller, deserves special mention here. The work of Rev. Ding Li-mei, Miss Ruth Paxson, Miss Gregg and others, is also well known.

**Fall  
Campaign**

Evangelistic committees in many large cities are now at work maturing plans and preparing Chinese leaders for special evangelistic campaigns amongst the students and gentry which, God willing, will be carried on in the fall of this year. Dr. Eddy, Mr. Frank Buchman, and many others, Chinese and foreign, here in China, will take part in this campaign. Special summer conferences have been arranged to prepare local workers. The reaching of "prepared groups" is the watchword. This work of Dr. Eddy will be intensive rather than extensive, as was the case with his work during the last visit to China.

**Week of  
Evangelism**

It is quite impossible even to mention all the special evangelistic efforts that have been put forth by various churches during the year. A word or two must be given, however, regarding the first and successful attempt at a nation-wide "Week of

Evangelism" held during the first week of the old Chinese New Year. Reports from many places are most encouraging. It was an eye opener to not a few of God's children to realize the greatness of the task, and to discover how richly God blesses the united efforts of His children in winning souls for His Kingdom. In its nature the movement was similar to the one planned by the United Churches of South India. It was the first time in the history of Protestant missions in China that such a national evangelistic movement had taken place. The daily press was largely used, and eight specially written articles were published in a number of local dailies in different parts of China. These articles were all written by Chinese and dealt with the following subjects: *Christianity in Relation to Society, Christianity in Relation to Government, The Fruits of Sin, The New Life, God Our Heavenly Father, The Saving Gospel, Prayer and Worship.*

The aims and purposes of the week were laid very clearly before the churches in advance, so that every one went into the work with open eyes. This fact contributed largely to the success of the movement.

**Open Doors** While we are glad to record the Church's activity in evangelistic work, we are even more happy to state the growing receptiveness on the part of non-Christian hearers. When Rev. Ding Li-mei visited Changte, Honan, a three days' evangelistic mission was arranged for him. A temporary mat shed was erected, and other provisions were made. The expenses were borne not by the church, but by the gentry of the city and members of the Confucian Society.

During the Week of Evangelism the writer of this article was in Peking. Scores of groups went out to preach the Glad Tidings, hundreds were registered as inquirers. One Chinese Christian Church group, after preaching, requested the people to bow their heads in prayer, which all reverently did, and a policeman standing outside of the circle declared that although he was on duty he could nevertheless join in the prayer. He wished every one to know that he believed in the Christ preached by these men and women. In one of the London Missionary Society

groups the policemen were so glad to hear the Gospel preached, that after the service they jointly invited the preacher to their temporary station near by, to have some tea. The pastor of the Methodist Episcopal Mission Church said that every evening during the Week of Evangelism, his church was crowded, and that after 10 p. m., when an invitation to remain longer was given to all those who wished personal help, about nine-tenths remained. The American Presbyterian Mission groups included school boys, who went out on the streets in small groups to tell Bible stories to non-Christian children, and not only children came to hearken, but grown-ups as well.

A school teacher of the London Missionary Society Mission, Tientsin, said to the writer: "If the people do not hear the Word of Life to-day, it is owing to the unwillingness to preach it on the part of Christians, and not to unwillingness to hear it on the part of the outsiders." Indeed the wide open door that is before us fills us at once with both hope and anxious concern that the labourers are so few, and these few are not all faithful. Mr. Chang Lan-bai, an official and editor, who recently entered the Christian Church, and has given half of his income to church work, once made the following observation: "When I was in Shanghai three years ago I was told that there were some 260,000 communicant members in the Chinese Church, and now I am told that the total number is still below 300,000. If each Christian had tried to lead one person a year to Christ in these three years, there would be at least 1,200,000 Chinese Christians to-day. We are saved, but not to save others; is this the measure of our love of our fellowmen? Can we be said to be warm, earnest, whole-souled Christians? I feel I cannot help but press these questions home to my fellow Christians in China."

#### Family Worship

A good deal of attention has been given during the year to the question of family worship. An investigation carried on through the churches of one of our large cities, reveals the fact that large numbers of Christian families do not as yet observe family worship. There are few books suitable for use at the family altar. Articles have been written on the need

and value of such worship, and attempts are being made to get Christian families to adopt the practice. We sincerely hope the Churches in all the provinces will make special efforts to find out the present actual practice in the homes, and do everything possible to have established in each family an altar of fellowship with the head of the family and with each other.

**The Church  
and Co-operative  
Efforts**

Co-operation can be said to be one of God's choicest blessings upon the Chinese Church, and we all reasonably expect greater things along this line in days to come. If co-operation and unity between churches have been made difficult for various reasons in Western lands, such difficulties need not be duplicated in China. Let us all realize our responsibility in this matter, and act in accordance with the light that is in us from on high.

**Churches and  
Missions**

In the first place, we notice with hopefulness and joy that the missions and churches have come to an ever closer relationship. The tendency is decidedly towards co-operation, missionaries and Chinese working together most harmoniously. Indeed the relationship of the missions and churches has never been unfriendly, only now the tie of friendship is becoming stronger and closer. In the management of mission and church funds, in evangelistic work, in educational activities, in planning for the work of the future, joint committees of Chinese and foreigners are being formed to work together on equal footing. Some of the larger Christian educational institutions are beginning to give the Chinese a conspicuous share in the plans and management of the school. While missions and churches have a very different function in educational work, they are, nevertheless, closely related to and dependent upon each other for mutual inspiration and help.

**Denomina-  
tional Groups**

Another form in which the spirit of co-operation is manifesting itself is in the union among various denominational groups. The Anglican Communion has already formed a complete organization known as the Chung Hua Sheng Kung Hui (The Holy Catholic Church of China.) The Presbyterian missions have met four or five times to discuss plans for the

formation of a General Assembly of the Presbyterian Churches of China. The churches connected with the London Missionary Society have formed an Advisory Council with representatives from the five fields, namely, Kwangtung, Fukien, Chekiang and Kiangsu, Hupeh, and Chihli. Last November, at the seventieth anniversary of the entrance upon work in China of the American Board of Commissioners for Foreign Missions, union meetings were held in Foochow, where plans were discussed for the bringing together of all the churches of that body. The Lutheran and Methodist missions are contemplating similar union movements. The closer relation and greater co-operation of these bodies will greatly strengthen the Christian movement in China, and many believe it forecasts in the not distant future a united church, when all shall be *one*.

**The Chinese  
Christian  
Churches**

The independent Chinese Churches in Peking, Tientsin and Tsinan have also made several attempts to arrive at a better understanding among themselves in the matter of united action. A committee met in Tientsin last August to discuss this subject. We hope that this may lead to something permanent and helpful for the advancement of the work. Thus far these churches have concentrated their efforts on the practical evangelistic part of the Church's life, and matters of church polity, discipline, confession of faith, etc., have until the present been neglected. However, as these churches grow, they will undoubtedly come to deal with subjects of this kind, and thus give formal expression to their inner Christian life.

**Inter-Deno-  
minational  
Organization**

When writing on co-operation one cannot fail to mention such inter-denominational organizations as the China Continuation Committee, the China Christian Educational Association, the China Medical Missionary Association, the China Sunday School Union, the Literature, Tract and Bible Societies, the Young Men's and the Young Women's Christian Associations, the Christian Endeavour Society, etc. Many Chinese are in these organizations, and the reports of their work are most encouraging.



China  
Continuation  
Committee

The gathering together to discuss mission and church policies is still another form of religious co-operative effort. The various missionary and church conferences, and the provincial federation councils are of great value. One of the Chinese delegates, after attending the last annual meeting of the China Continuation Committee, made the following remark which speaks for itself in emphasizing the great value which the Committee is to the missions and churches in China:

"The Annual Meeting of the Continuation Committee has opened my eyes to several things: (1) I have been impressed by the spirit of unity and brotherliness among the members. (2) Men of different races and even opposing nationalities gather together to concentrate heart and mind for one week on things connected with God's Kingdom. (3) These things are of such a nature that the leaders of many denominations with dissimilar and sometimes opposing ecclesiastical views, can all take part in them and profit through their consideration. (4) In electing new members to the Committee, one's nationality, denomination, location in China, and special form of missionary work must all be considered, in order that the Committee may be as representative as possible. (5) Time is given for the discussion of the more important Committee reports and one feels that there is great profit in the interchange of views. (6) The most inspiring part of the Annual Meeting was the daily period of intercession. Hangehow is called 'Heaven on Earth,' and one felt it surely was during the meeting."

In these and other ways co-operative efforts go on developing the Chinese Church, and we have every reason to rejoice over them. If the great prayer of our Lord "That they all may be one" means anything practicable and desirable, then these co-operative efforts now going forward are worthy of our fullest support and prayer, so that we may realize more speedily that end for which our Lord prayed.

**The Church  
and the  
Printed Page**

The printed page is a silent Christian preacher whose ministry is of great importance. So far the Church has not produced original writers to any large extent. Nearly all the present Christian publications in Chinese are translations from English or other foreign languages. Chinese religious writers are few and their work is largely limited to tracts and small booklets.

**Death of  
H. L. Zia**

In this connection, we cannot fail to make mention, with deepest regret, of the loss through death of Prof. H. L. Zia, one of our ablest translators and writers. Mr. Zia was an earnest Christian, a clear thinker and a most faithful worker. Many Christian students, and non-Christians as well, knew and admired him, if not personally, at least through his writings. Mr. Zia's translations of some of the best religious books of the West are highly valued, especially by Chinese students, many of whom are being led to Christ through the work of this good man.

**New Books**

Of the year's new works, the Chinese translation of Hastings' *Bible Dictionary* published by the Christian Literature Society, and Dr. Hallock's *Bible Concordance* in three volumes of one thousand pages each, are the two largest productions. These books represent years of labour, and the editors are to be congratulated on their completion and publication. Besides these two larger works, the following books, among a number of others, are noteworthy: *With Christ in the School of Prayer*, by Rev. Andrew Murray, translated by Dr. W. Hopkyn Rees, *Christianity and Science*, by the late Prof. H. L. Zia, and *Bibelsk Troslära*, by Rev. P. Waldenström.

**The Church  
and Social  
Problems**

Mr. Yung Chien-ch'iu, better known as Yung T'ao, the Christian philanthropist, has continued his efforts in many ways during the year to redeem society from its degrading fall. He has distributed thousands of copies of the Bible, erected in various places in the city of Peking beautifully cut stone pillars with carefully selected mottoes carved upon them, beautified public parks, established schools and aided a number of worthy students.

Besides all this Mr. Yung has formed a Social Reform Society, with a view to rid China of the national shames of gambling, prostitution and polygamy. The society is Christian in tone and purpose, though not openly a Christian organization. It has from 20,000 to 30,000 members. The *She Hui Hsing Pao* (社會星報) a weekly paper, is its official organ. While not sure that the organization of this society is all it might be, we feel sure that the intention of the founder is admirable.

**Polygamy** Acting on instructions given by the Fourth Annual Meeting of the China Continuation Committee, the Special Committee on the Chinese Church made a careful study during the year of the question of the reception into church membership of polygamous converts and their wives. Some extracts from that Committee's report for this year may well be given here.

Let it be clearly stated that the Christian Church in China absolutely and universally condemns polygamy. The Church realizes that the practice of polygamy is directly contrary to the teaching of the Scriptures. It contravenes the divine law of marriage, disturbs the peace of the home, and quickly demoralizes character.

The following are some of the methods of dealing with polygamists applying for baptism which are being used by the churches in China at the present time.

All churches feel that if polygamists are freely admitted to the Church, the practice will greatly endanger its purity and will make reform within and without the Church much more difficult. Some churches refuse to baptize a polygamous person, and on no account do they admit him to church membership as long as he remains a polygamist. He can only be received as a catechumen (or inquirer) and remain such until he is freed from all but one wife.

Others churches insist that polygamists separate themselves from all but the one legal wife if they are ever to receive baptism and become church members.

In other churches polygamists are baptized and received as church members only on their death-bed, during the last moments of their earthly life.

Some churches feel that for them to refuse to consider the applications of polygamists for baptism and admittance to church membership is too drastic a measure. In their opinion many such polygamists sincerely believe in Christ and His teachings, and find it impracticable, if not inhumane, to separate from their secondary wives. They believe that the utmost care and consideration need to be exercised by the church urging separation, for unless all parties concerned are agreed, and circumstances permit, great injustice, and

even harm, may be done to the women and their children who are thus put away.

Other churches while following the above course, in addition extend the probation period of polygamous catechumens much longer than for other inquirers.

With some churches polygamists are baptized and treated no differently from other church members. The reason given for so doing is that the wrong of having more than one wife was done in ignorance, before they became Christians.

Still other Churches have no definite rules or procedure for dealing with polygamists. Each case is dealt with according to the individual circumstances involved, and the person is accepted or refused on the basis of individual examination. With regard to the *wives of polygamists applying for baptism* the replies received are meagre and are therefore not sufficient to warrant a general statement."

The Committee on the Chinese Church also made a study during the year of the question of the Church's attitude toward ancestor worship. A few extracts from its report are here appended:

The question of the attitude of the Church toward ancestor worship is a most complicated question. The motives for worshipping ancestors are so varied and of such a mixed nature that it is almost impossible for Christian leaders to determine when ancestral worship is objectionable and when not.

A brief questionnaire inquiring regarding the present practice of the Churches in this matter has been sent to fifty-two church leaders. Judging from the thirty-four replies received, the practice regarding the treatment of the ancestral tablet is very uniform. When a person has become a Christian, if he has the authority to do so, the tablet is destroyed or at least removed from its original place of prominence, and kept as a memento merely. Twenty-nine out of thirty-four replies received state that no fixed rules have been adopted by the Church to regulate the practices of Christians in commemorating their departed ancestors.

The Christian Church in China up to the present time has been using prohibitive measures almost entirely in dealing with the question of ancestor worship. Hence those outside the Church have misunderstood and mis-judged it. It is the common conception of non-Christians that Christians care nothing for their ancestors, and that one has to abandon one's regard for one's ancestors before he can join the Church and be baptized. This is a very wrong conception and is most unfortunate. The time has come for the Church to consider this matter more from a constructive point of view. The Church must clearly determine how far its members can go in the matter of commemorating the departed and of paying filial respect to their memory, without violating in any way the teachings of the Word of God.

The following practices followed by many Christians and Churches in various parts of China, may be found suggestive.

*Memorial Day.* The whole church or churches observe annually a special day as a "Memorial Day." Services are held in the church or at the cemetery in commemoration of the departed parents. Such a day is also observed by individual Christian families where no united effort is made.

*Beautified Cemeteries.* Generally at Ching Ming, or some other appropriate time, family graves or common cemeteries are visited and repaired and beautified by the Christians.

*Family Records.* Christians are encouraged to keep family records, containing the names, pictures, dates of birth and death, brief biographies of the departed parents. Many have the photographs of the departed parents enlarged and hung in a prominent position in the house.

*Memorial Gifts.* The custom of feasting at a funeral, or other similar unwise expenditure of money, is being discouraged. Some Christians have used money thus saved for building memorial halls and churches for the support of the poor and other benevolent work in memory of the deceased.

The self-consciousness of the Chinese Church was clearly seen in the recent struggle to prevent Confucianism becoming a state religion, and to safeguard religious liberty for all. The Church stood together as one man to express its united desire in the matter. This is the third time that the Chinese Church has voiced its wishes to Parliament. In the winter of 1910 when the Tzu Cheng Yüan was organized in Peking to prepare for a Constitutional government, the Chinese leaders of the churches in Peking formed a committee to call the whole Christian Church in China to present a petition to the Provisional Parliament requesting the insertion in the Constitution of an article granting religious freedom. The summons spread rapidly, and the churches in all the provinces as well as Chinese Christians abroad became intensely interested in the movement. Hundreds of letters of approval and support from all over China were received, and the committee planned a meeting of those interested in Peking for September, 1911, when it was hoped to present a united petition to Parliament. Before September came, however, the first Revolution broke out, and the work was at a standstill. Happily, after the setting up of the Nanking Government, an article on

religious liberty was inserted temporarily in the Constitution. Thus the wish of the Church was met in a different way than was anticipated. In the year 1913, when the matter of a Constitution was again considered, Dr. Ch'en Huan-chang, the devout Confucianist, together with other very prominent Chinese, presented a formal statement to Parliament in Peking, requesting that in the new Constitution Confucianism should be recognized as the national religion of China. Realizing at once that if the request were granted, it would greatly endanger the Christian Church, the Peking churches again took up the fight and were heartily supported by the churches all over China. Hundreds of letters and telegrams poured into Peking, and some \$2000.00 were given to the committee for the support of its work. Later on the Roman Catholics and other religious bodies started similar movements. In support of the opposition to Confucianism as a state religion, the late President Yüan Shih-kai issued a mandate stating that since China is composed of different races who hold different religious beliefs, it is not advisable to establish a state religion in favor of any one particular faith. All this time the fight in Parliament against and for a national religion continued to be very severe, and the result was a compromise made by introducing into the Tentative Constitution, in addition to the 11th Article, which guarantees religious toleration to the people, a further clause, known as the second clause of the 19th Article, in which Confucian teaching is made the basis of moral instruction in all elementary schools. In 1916, when Parliament met again to draft a permanent Constitution from the tentative one already adopted, a last opportunity offered itself to both parties to secure their desire. A committee was formed in Peking under the name of "The Society for Religious Liberty" and headed by Hon. Hsü Ch'ien, Vice-Minister of the Ministry of Justice, a member of the Church of England Mission. The Society was composed of Protestants, Roman Catholics, Buddhists and later of Mohammedans, Taoists and members of the Greek Church. Meanwhile the Confucian Society was not idle. Dr. Ch'en Huan-chang and his party worked hard to influence Parliament to adopt Confucianism as the state



religion. For working convenience, the Society for Religious Liberty was divided into a number of sections, the Protestant section, the Roman Catholic section, etc. Once a week all these sections met together in the Central Park to report on the progress made and discuss future plans. Elsewhere in this book there appears an account of the detailed work of the various sections of the Society, so we will not give anything further here.\* As a final result of the work, Parliament, in May, 1917, by a majority of 483 votes, voted to delete entirely the 2nd Clause of the 19th Article, and to insert in the 11th article the four characters 尊崇孔子 so that the whole article now reads: "The people of the Republic of China are at liberty to honour Confucius and to believe in religions, without any restriction except in accordance to law." This result is indeed very pleasing. Recently a representative conference was called in Peking at which over one hundred delegates were present, representing many parts of the country. This conference decided to keep the Society for Religious Liberty as a permanent organization, and elected as its chairman for 1917-1918, Rev. *Tseng Kuo-chih*, of the Methodist Episcopal Mission, and as Vice-Chairmen, Rev. *Liu Fang*, of the Methodist Episcopal Mission and Hon. *Hsü Ch'ien*, of the Chung Hua Sheng Kung Hui.

**Celebration** To mark the successful completion of the work of the Society, a public celebration was held in the Methodist Church in Peking, which some two thousand people attended. Mr. *Hsü* gave a report of the last seven months' work, and one of the Protestant speakers urged the following seven points:

1. The movement has faithfully represented the thought and desire of all the Chinese citizens of Protestant faith. The churches have been consulted and the work has received throughout their hearty support. No action has been taken without their full consent.

2. The movement has been an expression both of fidelity to the Protestant faith and of patriotism to the country. It was initiated and carried forward by Chinese Christians. For the first time in the

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\* See Chapter IV, pages 34-7.

history of Protestant Christianity in China the Chinese Christians have expressed their united conviction and have gained a signal victory.

3. The movement was against the establishment of a state religion and not against Confucianism. Whether Confucianism has been a blessing or curse to China, and whether it is a religion or not are questions that were not considered. Opposition was to the establishment of a national religion, regardless of what that religion might be.

4. The movement has used only peaceful measures to gain its desired end. The Protestants have continually opposed any action that might be regarded as unlawful and unscriptural, and language that seemed wild and ungentlemanly. Truth and reason were the only weapons depended upon.

5. The movement from its inception was determined and persistent. It was the conviction of the Protestant churches in China that their course was the right one. Consequently they neither gave nor asked for special favours. Liberty and equality were their objects. It sought to have all religious bodies on an equal footing. Therefore it never rested until that religious liberty was safeguarded, and possible inequality overthrown.

6. The movement was the united expression of all the Protestant churches in China. Telegrams, letters, applications and articles by the hundreds were received from all the provinces. Not one single voice of opposition was voiced. It was not the work of a few in the Capital, but of the Protestant Church throughout China.

7. The movement was for the settlement of the question of religious liberty, and nothing more. Some have tried to make use of this organization for political ends, but without success. These points seem to represent the general attitude of the Protestant section of the Society for Religious Liberty. They cannot, however, be said to present the views of all the religious bodies who contributed to the movement. Indeed, even some individuals in the Protestant section hold personal views other than those mentioned above. But speaking broadly they agree with the general attitude of the Protestant churches, which favours no political entanglements.

### Outlook

So far the work has ended well. The victory has been complete. Regarding the future, no one knows. Politically China is in a very uncertain condition, and one cannot say that anything accomplished today will be permanent. While writing this paper, news has come that a number of military governors and high officers have declared their independence of Parliament, and have severed their connections with the Central Government. It is reported that the overthrow of

Parliament and the Constitution are their main objectives. If the Constitution is overthrown, there will be no telling what will be the final fate of the 11th Article granting religious liberty to the people. Many of these rebel military generals have previously expressed their desire to make Confucianism the state religion. Let us hope for the best, though we may need to be prepared for the worst!

**Encourage-  
men and  
Needs** As we look back over the developments of the Church in China during another year, we have many reasons for thanksgiving to the Lord our God. In the humble opinion of the writer the year's work of the Church reveals clearly three encouragements and three great needs.

**Sense of  
Responsibility  
as Christians** The first encouragement is this: The Chinese Christians are more and more realizing their responsibility as Christians to serve the Church. The Christian workers, and especially the laymen, are keener than ever in proclaiming the Gospel of Christ to the non-Christian world. Christians are willing to render service in preaching, to give freely and to look upon the work of the Church as directly connected with their life. This is a healthy sign and will greatly multiply the Church's usefulness. Indeed, if every Christian man and woman will heartily take up his or her work in the Church, what a wonderful change will be made in the world!

**Sense of  
Unity** The second encouragement is the growing sense of co-operation and unity within the Church. Take for example the movement for safeguarding religious liberty. The whole Church stood together as one man. This was a marvel to the non-Christian community. One of the leading daily papers, the *Shun T'ien Shih Pao* (順天日報) remarked that no political party or organization had ever appeared in China that had shown such unity of purpose and such resources of strength as the Society for Religious Liberty. Yes, the Church has at last presented a united front in China, and has won for itself the admiration of countless outsiders.

**Sense of  
Fraternity** The third encouragement is the growing spirit of fraternity. Missions and churches, Chinese and foreigners, have never been more

friendly, and have never understood each other's points of view better. This has resulted in a growing mutual respect. Christianity is a world religion, and social, national, and racial distinctions fall necessarily into the background as men realize that universal brotherhood, which we have from God our Father, through Christ.

But the Church has its urgent needs, too. We frankly admit the fact. The need of leadership is felt everywhere. We thank God for those who are taking the leading part to-day, but we need a great many more such men and women. The training of well educated men for the Christian ministry, men of large spiritual insight and initiative, of ability and earnest purpose, to take the leadership in a great forward movement of the Christian propaganda in China, is most essential and imperative just now.

Again the need of more Christian literature is great and pressing. Speaking generally, the Church is not yet a reading Church, and the whole Christian literature of China can be shelved in one ordinary bookcase. Four thousand small books, including tracts, represent the entire stock in trade of Protestant Christian literature in China to-day. A number of these four thousand books and tracts are not suitable for present-day use. Chinese writers are few and original works in Chinese are exceedingly meagre. Here is a great field, the field of the printed page, and it offers unparalleled opportunity for operations and development.

Last, but not least, is the need, above all other needs in the Chinese Church, of *more life from on high*, if the Church is ever to accomplish its great work of saving men. "Not by might, nor by power, but by my spirit," says the Lord. The Church is a divine institution, and if its spiritual life is low, no outward prosperity can take its place. We may go so far as to say, the more prosperous, the more dangerous. Let us again hear Dr. Speer's words and apply them to our own life:

Our greatest need is to repossess what it was that drove St. Paul across his world, one man, and made it possible for him to say "From Jerusalem round about to Illyricum I have fully preached the Gospel of Christ." That drove him on with that passionate desire also to see Rome, and beyond Rome to push his way clear to the Gates of Hercules and the waves of the Atlantic seas. We have to repossess something of the great driving energy that made one man worth ten thousand men, or ten thousand times ten thousand men,—the something that will pulse with a great, beating resistless stream through all our energies, that will make use of this immense weight of equipment under which we are staggering, under which sometimes we are being crushed. We have to find that energy, that loving common spiritual energy..... It is the energy of an evangelistic love that is our great need, the ceaseless, irresistible evangelistic love. That all-absorbing energy of an irrepressible evangelistic love. That is our great need. And where shall we get that except through prayer?

## CHAPTER XXIX

### INSTITUTIONAL CHURCHES: PRESENT STAGE OF DEVELOPMENT

W. MacNaughtan

The present article is founded on reports received from Foochow, Shanghai, Nanchang, and Tsinan. Other such churches exist at Hangchow, Siangtan and Nanking. There are also similar activities carried on in many places through reading and recreation rooms, often in connection with street chapels, which seek to offer instruction and recreation to the educated classes, but cannot, of course, be called institutional churches. The institutional church proper might be defined as an 'endeavour to embody in the church as a church such forms of social activity as shall enable Christian people to lead men and women of all classes into natural activities in behalf of the community.'

**Equipment** The equipment of the various institutional churches in China varies widely. They are planted in the midst of great cities, and seek to find their constituency at their doors. They all possess auditoriums seating from two hundred to six hundred people. Class-rooms, recreation halls, libraries, reading rooms, and parlours for social meetings are possessed by most. Stereopticon lanterns, and moving picture machines, are either in use or are planned to be used. One possesses a public dispensary, and in co-operation with the city health board provides premises for free vaccination.

**Shantung  
Tsinanfu  
Institute** The Tsinanfu Institute specializes on a free educational museum. Natural history, physiography, geology, astronomy, hygiene, and the prevention of disease are taught by models and charts. The best products of Western civilization are made real to the East, especially adapted to the needs of China. For example, there is a model of engineering plans to drain the Yellow river and make it a source of fruitfulness and not disaster.



**Staff**

The number and variety of the staff connected with these several institutions varies in direct proportion to the complexity of the work undertaken. In the simplest form the staff consists of one foreign and one Chinese secretary, with an office assistant, women's work being done once a week. In another institution there is a foreign missionary in charge, a Chinese pastor and his assistant, and a Bible-woman and assistant. Others report a 'considerable staff of the best men and women workers.' In the Shanghai Nantao Institute, the staff is under a board of the three Presbyterian self-supporting churches and reports to them once a month.

**Activities**

In Foochow, public meetings are held thrice weekly. Admission is by ticket, thus securing a specially invited audience. The auditorium seating three hundred is crowded. Moving pictures are being used less than formerly, as more serious subjects continue to hold the audiences. The church maintains a day school for boys and girls with one hundred and twenty-five scholars. It also conducts a kindergarten. Social meetings for men and women are held in separate parlours. Weekly educational lectures are also a regular feature.

In Nanchang, in addition to the morning and evening Sunday services and the usual prayer meetings, a special women's meeting is held on Fridays. The public reading room is well patronized from 9 a.m. to 5 p.m. From 2 p.m. to 6 p.m., seven classes are taught English. Prison preaching, reaching audiences of some six hundred, is conducted by both men and women. Lantern lectures on tuberculosis, public playgrounds, prevention of blindness, etc., are given. Use is made of the buildings in co-operation with the Department of Public Health to give free vaccination.

The Tsinanfu Institute, in addition to the above mentioned museum exhibits, conducts evangelistic addresses daily. There is a special department for students, with recreation and reading rooms, and also an affiliated branch near the soldiers' camp, for soldiers. The Institute also provides weekly lectures on historical subjects, hygiene, afforestation, etc.

**Aims**

Speaking of the Institutional Church, one writes:

It is not a school; it is not a social club; it is not a lecture bureau; it is a church. It is a church in which these various institutions are brought into such close proximity and directed in such a way as to conserve the largest amount of evangelistic results.

This may be said to represent the aims of these churches. The Tsinanfu Institute however, does not profess to be a church. Its aim is to influence the whole community on social, educational and evangelistic lines; to do away with misconceptions regarding Western civilization; to explain the true nature of Christianity, with its results on individual and national life; and to enlighten in all that makes for the progress of China.

**Results**

The reported results seem to abundantly justify the introduction of this method. Foo-chow reports: "There is already in weekly attendance at Sunday evening service, the largest native congregation in the city. There is a well organized and growing Sunday school." Nantao (Shanghai) Institute refers specially to the friendliness of the people, and to the financial support given the Institute by non-Christians. One hundred and fifty young men are enrolled in Bible classes. At Nanchang a stable constituency has been secured from the neighbourhood of the church. Business men and students have been won. Not a few prisoners have been converted and become church members. Tsinan reports that all the agencies are active and are reaching great audiences. Three million visits have been paid to the museum up to the end of 1916.

## CHAPTER XXX

### NEW MISSION STATIONS AND FORCES

C. L. Boynton

A superficial comparison of the 1916 and 1917 issues of the *Directory of Protestant Missions*, shows the apparent addition of seventy-six new "stations" where the foreign missionaries in China are resident. If from these be deducted the station names dropped from the society lists returned by mission secretaries (thirty-two) there is still a gain of forty-four. Following is the list of these centres occupied and vacated, (the latter being indicated by italics.) Language school centres are omitted, as well as some of which explanation is made later on in this article. Unless otherwise indicated by footnote these places were first entered by resident missionaries during 1916-17.

**Anhwei:** Tatung (Christian and Missionary Alliance), Lüchowfu (Christian Woman's Board of Missions); **Chekiang:** Chenghsien (C.I.M.), Lungchüan Che\* (German China Alliance Mission), Tunglu (Church Missionary Society), *Mokanshan* (C.I.M.); **Chihli:** Chiehna (Unconnected), Kangelwan (Unc.), Kaoyih sien (Unc.), Paoanchow (North Chihli Mission), Sinpaoan (Free Evangelical Missionary Union of Norway), Tatzukou-Lingyüanhsien (Brethren), Kalgan\*† (North Chihli Mission), Tolunnoerh (North Chihli Mission), *Tsoluhsien* (North Chihli Mission); **Honan:** Kweitch\*† (British Baptist Mission), Liuho Ho\* (China Mennonite Missionary Society), Shangtsai (C.I.M.), Suichow Ho (China Mennonite Missionary Society, Lutheran Board of Missions), Tatungfu (C.I.M.); *Chengchow*, (Free Methodist Mission), *Nanchowting* (C.I.M.); *Pao-feng Ho*, (Angustana Synod Mission), **Hunan:** Pehpangkeo\* (Canadian Holiness Mission), Yuogshunfu (Finnish Missionary Society); **Hupeh:** Kishui Hup (Swedish Missionary Society), *Kuangtsi* (Wesleyan Methodist Mission); **Kansu:** *Kweitching* (Pentecostal Missionaries); **Kiangsi:** Fuchow† (Methodist Episcopal Mission), Kiukiang† (Seventh Day Adventist), Tonghsih sien (removed from *Kienchanghsien*), *Tienpao* (Unconnected); *Hukow* (Independent, moved to Peking), *Kuling* (Y.M.C.A. building secretary removed); **Kiangsu:** *Tsingpuhsien* (American Church Mission); **Kwangsi:**

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\*Work begun prior of 1916. †Already occupied by others.

Nanning (Seventh Day Adventists), *Wuchow* (Seventh Day Adventists); **Kwangtung**: Canton† (Basel Mission), Fumui\* (Berlin Mission), Khitschung (Basel Mission), Shatan (Hebron Mission), Sunning (Wesleyan Methodist Mission), *Dschuthongau* (Berlin Mission), *Samhwatien* (Pres. Church of New Zealand), *Fatshan* (Pentecostal); **Shansi**: *Yangkao* (North Chihli Mission); **Shantung**: Chefoo† (Salvation Army), Kaomi (Swedish Baptist Mission), Taianfu† (Apostolic Faith Mission), Tsinan† (Seventh Day Adventists), Tsining† (Independent) *Chefoo* (Seventh Day Adventists); **Shensi**: Chowchih\* (C.I.M.); **Szechwan**: Kaihsien† (German Women's Missionary Union); **Yunnan**: Hsinhsao (C.I.M.); *Pingi* (C.I.M.); **Kirin**: Petuna (Danish Missionary Society); **Shengking**: Changchun (Seventh Day Adventists), Hwangjen\* (Danish Missionary Society), *Haicheng* (United Free Church of Scotland worker, unconnected with mission.)

Union in educational work is bringing about a re-alignment of forces. The removal of the Shantung Christian University to Tsinan and the strengthening of the Union Medical School accounts for the presence of specialists from the Canadian and Southern Presbyterian, and the Church of England Missions, and for the transfer of the representative of the Medical Missionary Association of London, formerly in Peking, now under English Baptist auspices, to Tsinan. The Reformed Church in the United States has placed a member on the staff of the Hunan Union Theological Seminary at Changsha, and the American Church and Foreign Christian Missions have loaned teachers to the Kuling American School. Union institutions also employ members of their teaching staffs independently of any particular missionary society. This explains new entries under the Hangchow Christian College and the University of Nanking. The transfer of a full time Director to the North China Union Language School in Peking has led to the inclusion, for the first time, of the list of the students (missionaries) in that institution.

These apparently account for the presence of representatives of the Southern Baptist Mission at Tsingtau and of the Augustana Synod Mission at Hankow.

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\*Work begun prior to 1916. †Already occupied by others.

**Transfers**

In some cases the new entries represent no new work but a change in the relationship of the missionary. This is true with regard to the work of the Southern Baptist Convention at Taianfu, Shantung, formerly under the American Baptist Gospel Mission; the transfer of the station of the Foreign Christian Mission at Shanghai to the Churches of Christ in Australia, and the removal of the Hebron Mission at Kunshan, Kwangtung, from the list of "Independent" missionaries. (This mission has also begun work at Shatan, Tung.) The Church of England Zenana Missionary Society has transferred two of its workers to Hengchow and Yungchowfu, in Hunan, in connection with work already established by the Church Missionary Society.

**Miscellaneous**

This leaves a few stations for special comment. At least two have been renamed by the Government, Miyang, Honan (formerly Piyanghsien), and Kongtsun, Kwangtung (Kotong). The Church Missionary Society has transferred to Chengtu the former Honorary Secretary of the West China Religious Tract Society, at Chungking, and no longer has workers there. The residence of a professor (of the London Mission) in the North China Union College has been changed from Tungchow to Peking.

**New Societies**

In addition to the Federal Foreign Mission Committee of the Churches of Christ in Australia, already mentioned, two new societies have been reported for the first time. Officers of the Salvation Army arrived in China in time to be included in the 1916 *Directory*, but were merely engaged in language study. Within fifteen months their numbers have increased rapidly till there are now thirty-seven in China, mostly in language study at Peking, but also now opening work in Chefoo. The Free Evangelical Missionary Union of Norway (Norges Frie Evangeliske Missionsforbund) begun work at Sinpaoan, Chihli, taking over two missionaries from the North Chihli Mission who had been six years in China, and receiving two new recruits from abroad. With the return of Dr. F. A. Keller to Changsha, the Bible Institute of Los Angeles (BIOLA) formally began work in Hunan province. Its activities are described in a later chapter in this Year Book.

**Notable Re-  
inforcements**

The most notable re-inforcements in staff, aside from the Salvation Army, have come to the Seventh Day Adventist Mission, the net gain for the year being forty-one missionaries. There is at present a large concentration of their workers (thirty-six) in Shanghai, in study and administrative and publishing work.



# CHAPTER XXXI

## FINDINGS AND RECOMMENDATIONS

### FROM MISSION CONFERENCES AND DEPUTATION REPORTS

The Editor

#### I. Some Special Problems and Needs

(Extracts from a "Report on Modern Missions in the Far East," by the Rev. William Adams Brown, Ph.D., D.D.\*)

**Administrative Efficiency** "At two points our present methods fall short of the highest standards of efficiency.

First, in their lack of proper co-ordination between the executive at the home base and its representatives on the field; and secondly, in their failure to make the most effective use of the force on the field. This in turn is due in part to lack of proper organization of the different units at work; in part to failure to provide individual workers with the equipment they need.

"When one considers the conditions to be faced the wonder is not that there is room for improvement in missionary methods, but that so much has been accomplished in the face of so great obstacles. Instead of a single organization covering the field as a whole, we have to do with a large number of independent societies, each with its own traditions, constituency and point of view, each with its staff of workers responsible only to the home authorities, each with the natural local pride which is characteristic of denominationalism at home. The obstacles with which we are all familiar in our efforts to secure

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\*Dr. Brown is Professor of Theology in Union Theological Seminary, New York. During 1916 he visited Japan at the invitation of the Japan Continuation Committee, to deliver a series of lectures on Religion. He also spent some time in China lecturing and studying mission work.

practical co-operation in Christian work on the home field reproduce themselves across the sea, and until our denominational divisions are overcome and organic unity secured, at least in the greater branches of the Church, we must continue to face them. Under these circumstances, I repeat, the wonder is not that the highest success is not always attained, but that so much has been accomplished as is in fact the case.

"When one considers the conditions in such a field as China, the magnitude and intricacy of the problems, the rapidity with which conditions change, the need of speedy action to meet emergencies which cannot be foreseen, and reflects that the entire responsibility for ultimate decision in questions of this kind rests with the staff in New York, consisting of three or four secretaries each burdened with enough work to fill the time of a dozen ordinary men, the unsatisfactoriness of the present situation becomes apparent. One of the pressing needs of missionary administration is of some readjustment which will make it possible for the responsible executive officers to spend more time on the field, or in default of this, to put a greater burden of responsibility upon resident missionaries. Many of the missions are advocating resident secretaries. In those churches which are non-episcopally organized the attempt is being made to secure more efficient administration through the creation of local committees under chairmen relieved from other duties.

**Difficulties  
of Union  
Institutions**

"The difficulty with union educational institutions is that of securing concentration of authority. Where all must be consulted the slowest is apt to set the pace, and in the interest of union, opportunities for a forward movement must often be neglected. This is especially true of theological seminaries where doctrinal considerations play an important role and the more liberal and progressive members of the faculty have to wait for the approval of their more conservative brethren.

**Best Use of  
Individuals**

"From more than one mission station I came away with the impression of good material unused because of a lack of proper

co-ordination of the man with the work. Men who had been spending years in preparation for technical work in theological scholarship were teaching mathematics or physics to boys of high school grade, or were using hours which might be given to creative scholarship in matters of routine which should have been entrusted to a clerk or a stenographer. Such waste of good material is neither good business nor good morals.

**Extensive  
versus In-  
tensive Work** "While all intelligent students of the missionary problem recognize that there is room for both kinds of work—the extensive and the intensive, and that a wise policy will include both, I found a disposition among those with whom I talked to recognize that on the whole the work of extension has been overdone and that the most pressing need for the present is of greater concentration in the interest of higher standards.

**The Church  
in China** "Most critical of all is the situation in China. Here I must confess to disappointment. When one remembers how long Protestant missions have been at work in China, how many and how able the missionaries, how great the influence of Christianity upon many phases of Chinese thought and life, it is discouraging to find the Chinese Church still so weak, and to see the contrast between it and the Japanese Church in independence and efficiency.

"The cause of this state of things is complex. Partly it is due to the Chinese character which has been accustomed for generations to accept without question the leadership of superiors; but in part also it is the result of a mistaken policy on the part of the missionaries. Until recently they have kept control of all matters in their own hands, and only within the last few years have they come to realize the importance of divesting themselves of some part at least of the authority which is now theirs.

**Theological  
Education** "Nothing impressed me more in passing from China to Japan than the contrast in the standards of theological education. The state of the theological seminaries is a good indication of the spiritual and intellectual standards of the Church, and

judged by this test, the schools of China leave much to be desired. In their standards of requirement they are at least a generation behind the schools of Japan. Many of them are really Bible schools rather than theological seminaries, as we understand the term. Men are admitted with little preliminary training, and even in schools of higher grade the course is necessarily of a very elementary character.

"Fortunately things are changing for the better. Among the men who are giving themselves to the work of theological education in China are some of the finest and best-equipped men I know. They see clearly the difficulties and are working intelligently to correct them, and if they can receive adequate support from the Church at home we shall see, if I mistake not, marked progress in the next few years. For the point to be insisted upon is the fact that there is material for Christian leadership in China if only we can discover it and when discovered, properly utilize it."

## II. Impressions of a Board Secretary

(Extracts from a report of Dr. Robert E. Speer, in behalf of the Deputation of the American Presbyterian Board to the Far East, in the fall of 1915.)

<b>Character of Missionaries Fundamental</b>	"The central elemental agency of missions is the body of missionaries. After we have recognized all that God will do in contempt of the men he uses and all that the Church may do by prayer through any agents she may send out, it remains true that the work will be stronger or weaker in proportion to the quality of the men and women who are doing it.
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"It is evident that neither education nor training nor experience at home can guarantee efficiency on the field. Efficiency depends rather on the balance of personality, the poise of spirit, the correlation of energy and judgment within, and of both of these to the task without.

<b>Dangers to Missionary Life</b>	We have seen afresh the great perils of the missionary life; perils intimately associated with the privileges of this high calling; the privilege of the highest spiritual ideals and
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the perils of toying with them: the privilege of laying foundations and the peril of laying them with untempered mortar or of wood and hay and stubble; the privilege of helping the weak and childlike and the peril of paternalism, of taking the place of the master and overlord; the privilege of helping people materially, of not merely saying to them, be clothed and fed, but of dealing with their nakedness and their hunger and the peril of being enclosed in the material activities; the privilege of distinctly spiritual service like Christ's and the peril of actually neglecting it or of holding it as a theory and not doing it as a life; the privilege of being in a work which has lasted for centuries and will last, of knowing that what we do is a part of the eternal enterprise of God, and the peril of slumbering upon this great truth and being content with less than the will of God for our time and of forgetting that the generation passes by and that what we do we must do quickly.

Quantity vs.  
Quality

"Much has already been said on the question of quantity or quality. Yet perhaps this is not so much the issue as the problem of direction or diffuseness, of concentration or purposelessness. The great need is for men and women who will lay out work and actually get it done and who will make sure that their work is never mere impersonal or institutional work, but always a work that affects individuals and that shows itself in change in individual lives.

Chinese  
Church

"It is more evident to us than ever that the Christian Church is the fundamental institution in the missionary enterprise, and that the establishment of a real church with its own life and government, unsubsidized and undirected, but standing on its own feet and co-operating with us or making a place for us to co-operate with it, should be the formative principle of mission policy. We should aim to build up local congregations and unite these in national churches, and in a field where several denominations are at work it is our conviction that the churches which they all establish should be united from the beginning as they have been in the Philippine Islands, nominally, and as they ought to be organically. If this is not done at the beginning the present conditions in

Japan will suffice to show how difficult, if not impossible, it is to do it later on.

**"Missionary Drive"** "The point at which Christians who believe in missions are least satisfied, is in the matter of the drive, the persistence, the patience, the longing, of the evangelistic work and of all our work in its evangelistic utilization. We are further away, it seems to me, from the accomplishment of our aim of evangelization, than from the accomplishment of any of our other missionary aims. No one could be where we have been and not be constrained to think that instead of being nearly accomplished, the task has been scarcely begun. It is the long, long work. No one can tell when it will be done. It is the magnitude and the endlessness of it that appall one and make it difficult to awaken and to keep at ruddy flow the evangelistic fervour.

**The Great Problem** "In conclusion, are not these our great missionary problems? How to generate a spontaneous, unsubsidized and self-sustained evangelism in native churches made up of truly believing, growing Christian men and women; how to secure in these churches a leadership true, and bold and freely led of God; how to keep and increase the personal and individual service in the midst of the heavy institutional and general activities of missions; how to bathe the work in sympathy and comprehension, lifting it above all suspicion and spiritual contractions; how to apply the same sympathy and comprehension to races as well as to individuals; and how to be ourselves more wise, powerful, contagious workmen."

### III. Missionary Surveys

**By Individual Missions** Both the American Baptist Mission, North, and the Methodist Episcopal Mission, North, have been conducting extensive investigations during the past year or two regarding the present status of their work in China, and the needs for its expansion during a period of years, as the basis of an appeal for a large development of the work. The earnestness with which the investigation has been carried through, and the pains taken



to see that the reports express the point of view not merely of local workers, but of the different mission authorities on the field, have been noteworthy.

These surveys are typical of many others now being made by missions each covering its own local work. Some of these are general in their nature, dealing with all departments of their work, with a view to enable the mission to arrive at a more satisfactory basis on which to determine its mission policy; others are departmental, dealing with some one aspect only.

At the Fifth Annual Meeting of the China Continuation Committee, April, 1917, the question of the Committee undertaking a "general missionary survey of China" received careful consideration. A statement was made as to the general nature and scope of such a survey, the agencies through which it would be made, the methods of dealing with the material gathered, etc. The following recommendations were adopted:

1. That in the judgment of this Committee the time has come for the China Continuation Committee to undertake a missionary survey of China along the general lines outlined in this report.\*

2. That, inasmuch as it is essential to the success of the survey that it have the hearty support of the missionary authorities both at the home base and on the field, and further, inasmuch as the survey will involve a considerable budget and the securing of someone to give full time to the work, the Executive Committee take the necessary steps to lay this whole matter before the missionary authorities at the home base, through the Continuation Committee of the World's Missionary Conference, Edinburgh, and endeavour to secure the necessary funds and assistance.

3. That a new Special Committee on Survey and Occupation be appointed whose duties shall be:—

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\* Copies of the report may be had upon application to the China Continuation Committee, 5 Quinsan Gardens, Shanghai.

a. To assist the Executive Committee in determining what are the lines of investigation to be carried on, and the order of undertaking different parts of the survey.

b. To decide on the persons or agencies best suited to carry through such surveys or groups of surveys, and to secure from the Executive Committee the necessary authority and funds for so doing.

c. To collect, study, correlate and interpret the information received as a result of individual surveys and to prepare a report, or reports, with recommendations to the China Continuation Committee and through it to the missionary societies, churches, and other organizations concerned.

4. That the Executive Committee make provision in the budget for the necessary meetings of the committee.

5. That in the opinion of this committee the Foreign Secretary should be the Chairman of the Special Committee, and undertake the general direction of the survey.

During the past year the Council on Medical Education of the China Medical Missionary Association appointed by the biennial meeting of the Association in 1915, made a survey of the Medical Schools of China. Dr. E. H. Hume, of the Yale Medical School, Changsha, himself visited personally most of the medical schools in China, including those carried on by the Chinese and foreign governments. Dr. Hume presented a report to the biennial meeting of the China Medical Association, held in Canton in January, 1917, and the following resolutions were passed:\*

1. That this Council notes with approval the fact that no new medical colleges have been started during the last biennium. This is not only in line with the modern spirit which insists that every possible step should be taken in the direction of consolidation, of strengthening the staff, and of improving the equipment of existing institutions before launching new ones; but is also in accordance with the resolutions of the Peking Conference, 1913, and of the Curriculum Committee of the Shanghai Conference, 1916, with reference to the minimum staff of every college. No college as yet possesses this

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\*For full report see *The China Medical Journal*, March, 1917. See also article by Dr. Hume in Part VI.

minimum staff giving full time; the Council continues, therefore, to urge intensive strengthening. Under present conditions in China, if missionary societies are to remain in the field of medical education, they should be represented only by efficient schools. Anything less, in comparison with the schools to be established by other agencies, will bring Western medicine and Christianity into disrepute in the eyes of the Chinese and of the world. The Council would again draw attention to the resolutions of the 1913 Peking Conference urging that the staffing and equipment of medical schools should take precedence over new work. It believes that societies should even be ready to provide that such individuals as are needed for teaching work in medical colleges may be released from hospitals and their places taken by new recruits. Unless missionary societies and stations are prepared to sacrifice in this way their own local needs and desires, it will be difficult to make adequate provision for the staffing of the medical schools needed.

2. That this Council records its deep appreciation and hearty endorsement of the action of the Board of Managers of the University of Nanking in closing their medical school in order to further the movement for co-ordination and co-operation. Only by such willingness to sacrifice local plans can Mandarin medical education be given the impulse it deserves. While English is, at least for the present, a desirable medium of instruction in some of the colleges, it ought to be possible to develop one Mandarin-taught school of the first rank for East and Central China. To accomplish this, the only sound course is for the forces in this area to concentrate on one institution. In view of this fact we re-affirm our opinion that Tsinan should be the first school to be thus strengthened.

3. That the Council records its satisfaction at the attitude of the St. John's Pennsylvania trustees in being prepared to close when adequate provision has been made for medical education in English in Shanghai.

4. That this Council has heard with satisfaction of the progress already made at Tsinan, in securing teachers from the faculties of other medical schools, and in receiving a large student accession from Peking, as well as in the plan for still other missions to enter the union work of Shantung Christian University. The attention of missionary societies is, however, called to the difficulties that Tsinan is still having in assembling an adequate faculty and again points to the need for willing co-operation at this centre.

5. That this Council, while it desires to re-emphasize the need for centralizing at Tsinan in order to make certain the success of one college taught in Mandarin, believes that Manchuria, Szechwan, and South China form special fields. It has heard with satisfaction of the progress already made in the Moukden Medical College, of the prospects of further advance, and of the strong friendships formed with the local authorities; and urges mission societies concerned to give the College all necessary support in order to bring it up to

the standards of staff and equipment laid down by the China Medical Missionary Association in 1913 and 1915. It has heard with satisfaction of the promising beginning made by the Union Medical School at Chengtu. It believes that there is need and opportunity for the development under Christian auspices of one strong medical school in South China of the standards already approved by the China Medical Missionary Association. It believes that medical education may have to be developed in other centres teaching in Chinese later on; but insists that the best method whereby the number of such schools may be promoted in the future is by limiting their number at present.

6. That the Council endorses the movement to secure medical education for women, under Christian control. It asks the three colleges now teaching women to consider whether further co-operation and concentration are not possible; and commends this question to the consideration of the incoming Council in consultation with those engaged in the medical education of women.

7. That this Council has heard with satisfaction of the action of the Conference of British Missionary Societies in June, 1916, in bringing into existence a British Medical Advisory Board and in asking that Board to make search for suitable candidates for foreign service.

9. That this Council records its satisfaction at this interest taken by the Committee of Reference and Counsel of Board Secretaries of North America in the request for a candidate secretary made by the Executive Committee of the China Medical Missionary Association; desires to re-affirm its sense of the urgency of securing such a man for work in North America; and places upon the Executive Committee of the China Medical Missionary Association the responsibility of keeping this matter constantly before the American Committee.

**By the China Christian Educational Association** This Association at its annual meeting in April, 1917, passed a recommendation regarding a thorough-going investigation of missionary elementary education, which, if carried out, is certain to influence profoundly the future of mission education in China. The resolution is as follows:

That the China Christian Educational Association favours the establishment in Mandarin speaking China of one normal school, so strongly staffed and equipped as to serve as a model. In connection with this normal school there should be established a school of research and demonstration, for the purpose of working out the best curricula and methods for lower and higher primary mission schools. This school should be so well staffed that the teachers will have time to investigate, reflect, compare notes, and criticize each other's work. It should have at least two experts from abroad, one experienced in

the work of the lower grades and the other in psychological tests and statistics. Associated with these should be strong missionary teachers and Chinese experts in education, so that local conditions may be thoroughly understood and a distinctively Christian curriculum prepared. The school should work out one course after another by experiment, and should prepare outlines and suggestions with the needs of primary school teachers especially in view. The school should be equipped for observation purposes, and teachers, both missionary and Chinese, should be encouraged to visit it. The school should not be the practice school of the normal school. The practice teaching of the normal students should be provided for in another school.

The Association further called attention to "the need of more efficient and helpful supervision both by principals in their own schools and by supervisors appointed by missions or local associations," and advocated the setting apart of a Chinese and a foreign Educational Secretary by each of the eight educational associations "to devote their whole time to the work of supervision, collecting data, studying problems and holding institutes and conferences."

Two foreigners, one in Szechwan and one in East China, are already allocated to work of this general character. The West China Educational Union reports progress in the matter of its survey of educational work, and at the Annual Meeting in 1916, re-appointed a committee on educational surveys to "push forward its work as speedily as possible, paying particular attention this year to securing full information as to the actual number of Christian schools and students in West China, and the distribution of students by age, sex, grade, occupation of parents, relation to the Church, etc."

#### IV. Mission Administration

Most of the missions in China are in the habit of having an annual mission meeting or conference, at which time all of the missionaries of that particular "Mission" or "Conference" come together to review the work of the year, to plan for the year ahead, and to make recommendations to the home board regarding the development of the work, including such matters as re-inforcements and funds

The Annual  
Mission  
Meeting



needed. This annual meeting is, in most of the non-episcopal missions, the final authority on the field. Not a few societies have found serious difficulty in handling mission business in meetings of this character, and several methods are being used to obviate the difficulty. Executive or ad-interim committees are appointed to act for the mission between the annual meetings, and larger powers are gradually being given to these committees. A few of the larger missions do not now expect all of the missionaries to attend the annual meeting but elect a certain number of delegates to transact the business.

During the past year the Central China Mission, under the American Presbyterian Church, North, has introduced a new method of handling its business. The plan as given in the mission minutes is as follows:

1. That for the study of special technical problems of educational and evangelistic work the mission shall hold annually two simultaneous conferences. Each member shall decide, in consultation with the Executive Committee, in which conference he shall hold voting membership.

2. Following these technical conferences there shall be held a joint conference, comprising the annual assembly of the entire mission. This joint conference shall be primarily for the study of problems common to the mission as a whole. To it shall be presented for information brief reports from the two technical conferences.

This joint conference shall be final authority in matters of administration and policy, in accordance with the provisions of Article 4.

The joint conference before taking final action on any matter of administration or policy which has not been previously acted upon by the Executive Committee, shall refer such matters to this committee for consideration and action with instructions to report at any specified time.

3. Each technical conference shall elect one man and one woman as members of the Executive Committee, and the joint conference shall elect the members of the China Council and two additional members of the Executive Committee. These two members shall be so chosen that in the complete Executive Committee there shall be at least



one member from each station. The member of the China Council shall be ex-officio chairman of the Executive Committee, without vote except in case of tie.

4. To the Executive Committee, except during meeting of Joint Conference, shall be delegated the powers hitherto vested in the mission and its actions shall be final except when thirty per cent of the voting members of the mission (using a form to be provided for this purpose) shall sign a request to have some particular action referred to the mission by circular letter or referred to the Joint Conference. The committee may also on its own initiative refer matters to the Joint Conference or to the mission by circular letter.

5. The Executive Committee shall meet at the call of the Chairman and Secretary, or at the signed request of three-fourths of the voting members of any station. Reports of all meetings shall be circulated throughout the mission, the report of the final meeting to be in the hands of every member of the mission at least a week before the Joint Conference. The committee shall act on recommendations from the Technical and Joint Conferences and shall have powers of initiation in matters of administration and formulation of policy.

6. Requests that any particular action of the committee be referred to the mission or the Joint Conference must be forwarded to the Secretary of the Committee within two weeks after the printed copy has been placed in the hands of the members of the mission.

In case the Executive Committee feels that some particular action must be carried out, without waiting for the judgment of the mission as per Section 4, such action shall be automatically subject to review by the Joint Conference.

**Administra-  
tion of Union  
Institutions**      The special committee on this subject, appointed a year ago by the China Continuation Committee, has confined its attention during the year to the question as to how to render the union higher educational institutions more efficient in the matter of financial support, of securing better qualified teachers, administrative control and of

co-operation with other institutions of similar grade. The following recommendations of this committee were adopted by the China Continuation Committee:

1. That in order to secure unity of appeal and efficiency in control the constitution of boards of trustees chartered and incorporated either in China or abroad be encouraged for our higher educational institutions.

2. That in order to secure a greater breadth of view in the conduct of the higher educational institutions it is desirable that in constituting field boards of control both Chinese and foreign members of experience be co-opted from outside the immediate circle of the missions interested.

3. That in order to secure the highest possible efficiency in the staff of our higher educational institutions, it is desirable that appointments be made by governing bodies of the institutions concerned after proper test of their professional qualifications and missionary spirit, and with adequate probation.

4. That it is desirable in every practicable way to promote co-operation between higher educational institutions, in order, as far as possible, to avoid over-lapping in post-graduate and professional departments, and that a committee on which these institutions shall be represented be appointed to promote such co-operation.

**Closer  
Co-operation  
Between  
Congregation-  
al Bodies**

It is now a number of years since the London Missionary Society, which is congregational in its polity, organized local district and provincial councils, and since these latter, which correspond in general to the "mission," "conference" or "synod" of other societies, organized an Advisory Council for the whole of China. A movement of a somewhat similar nature has recently been noticeable in the English Baptist Mission, the American Baptist Mission (North) and the American Board Mission. Several years ago the Shantung and Shensi Missions, under the English Baptist Society, were united in an Annual Conference.

Quite recently a constitution of the North China Council of the Congregational Union of Shensi, Shantung and Chihli has been drawn up. The functions of this Council are:

To decide upon the estimates for each district and transmit them to the American Board; to determine the transfer of workers from one district to another; to pass upon the needs of each district and communicate them to the American Board; to devise means for the better organization and progress of all forms of Christian work; to consider ad interim business as may arise in the interval between meetings.

At the Seventieth Anniversary of the American Board Mission in Fukien, held in January, 1917, steps were taken to unite the three missions of the American Board in China into a national organization for mutual encouragement and help.

**A Church Trial** A trial of a Chinese pastor, and his acquittal by the highest court of a great Christian body in China is one of the noteworthy events of the year. The accused was tried by the local church court and found guilty. He appealed, as in accordance with the laws of the church, he had a right to do. A jury of his peers, Chinese pastors and missionaries, was brought together from other parts of China. All of the documents of the case were laid before it. The trial lasted for several days, and the decision of the lower court was reversed. The society paid all of the costs, which must have been considerable. This act of one of the largest societies at work in China is of general interest, not so much because of the merits of this particular case, but because it shows the determination of a great church to make adequate provision, even at great expense in money and in the time of some of its most valued workers, to give the same treatment to its Chinese as to its foreign ministers.

#### V. Self-support

The Special Committee on this subject, appointed by the China Continuation Committee, secured reports during

the year from three missions in Manchuria, six in Szechwan, eight in Fukien, and five in Kiangsu and Chekiang. These reports are based upon answers to a questionnaire sent out a year ago, and are the result of much labour by men thoroughly acquainted with the conditions and facts which they report. Extracts only can be given here.\*

**Economic  
Status of  
Church  
Members**

The reports indicate a great difference in the composition of the membership of the various churches of the same mission and a like diversity is shown in comparing the reports of the various missions. The reports as a whole, however, show that a majority of church members are farmers and labourers. These have but little cash and are unable to make large gifts to the church. The reports from Amoy show that churches, seventy to eighty per cent of whose members belong to these classes of society, are averaging from \$5.00 to \$7.00 per member and are paying from sixty-five to eighty-five per cent of all their church expenses. This shows what churches of this kind are capable of doing.

The reports show a comparatively small number of members who are in business for themselves. The study of the reports from one district shows an increase in the per capita gifts of a mission in proportion to the increase in the percentage of members of this class in the churches. This may be true of other districts. At any rate it shows the importance of reaching this class and of enlisting their means and energy in placing the church on a better financial basis.

**Degree of  
Support**

The per capita gifts reports are not strictly accurate because the gifts of enquirers are included. The per capita gifts of the members do not always indicate the relative progress of self-support of the church because the expenses may be such as to offset the large per capita giving. For example in Kiangsu two missions working side by side report as follows:

<i>Per capita gifts.</i>	<i>Per cent of pastor's salary paid.</i>	<i>Per cent all expenses paid</i>
\$6.29	11%	21%
1.49	14%	18%

The high salaries paid by the first, together with the high cost of running the work, practically offsets its high per capita gifts, so that it paid a smaller part of the pastors' salaries and received a larger grant from the home board than the mission whose members paid only one-fourth as large a per capita gift.

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\*The report is printed in full in the Proceedings of the Fifth Annual Meeting of the China Continuation Committee.

The reports show a larger development in self-support in the cities than in the country districts. This may be due to the fact that country Christians have so little cash.

**Systematic Efforts Being Made** The reports indicate that all the missions are making efforts to take regular subscriptions in all the churches. These efforts are rewarded with varying degrees of success. The present state of development in self-support of some churches which persisted in the use of regular methods in soliciting subscriptions, would teach us not to be weary in this well-doing. Three plans seem to be followed in making subscriptions; by families, by individuals, and by both families and individuals. Getting each and every church member to make a definite subscription to the church seems most desirable and is emphasized by many of the reports.

**Control of Contributions** The methods followed in the control of contributions made by Chinese Christians also show lack of uniformity. There are four plans reported as in general use in administering these funds.

1. All funds contributed by the Chinese Church are turned over to the missionary in charge of the work in that district. This missionary adds this sum to the sum granted him for his work by the mission and out of this total sum he pays the salaries of all evangelistic workers and all the other expenses connected with the work. This *Mission Control Plan* seems to be used less and less. It does not seem to have been successful in developing in the Chinese Church any enthusiasm in giving or any ambition to become self-supporting.

2. Another plan may be called the *Local Control Plan*. The governing body of the local church controls the use of all funds raised by the local congregation. Frequently the missionary as the acting pastor has a large influence in the use of these funds but the decision is ultimately with the local church. The reports show that this plan is being very widely used. Under this plan the governing body of the local church sometimes makes an agreement with the mission as to how much the church will raise toward the expenses of the local work and how much the mission will grant in addition to this amount. This mission grant is paid directly to, and is administered by, the local church or its governing body.

3. A third plan is the *Group Control Plan*, under which the contributions of all the congregations in a fixed area are put in a common fund that is administered by a body representing the congregations concerned. By such a plan it is possible to give them an objective which is large enough to call out their best endeavour and at the same time not so large that they cannot feel that it is wholly their own. It gives the pastors and preachers more "face" to urge contributions, inasmuch as these are not exclusively for their own work. This plan is used extensively in Fukien (Amoy) and the question has been raised as to whether or



not the rapid advance made in self-support in the Amoy district is not due in large measure to the use of this plan. The plan has only recently been adopted as the *Synods Plan* in Manchuria. They hope by it to greatly advance the cause of self-support.

4. Another plan may be called the *Joint Control Plan* or the budget plan. Under this plan the total cost of the evangelistic work is estimated at the beginning of the year at a joint meeting of representatives of the mission and the church and the required funds are jointly subscribed and administered. This plan provides for adjustment from year to year and all financial aid is given to the church and not directly to the worker. This plan seems to be a rather new one and the results of it are not thoroughly tested as yet. It is being projected on a rather large scale in Fukien and also in Chekiang. It has been tried with good success in Shantung and also on a rather local basis in several other places.

All methods of administering the funds raised by the Chinese Church seem to be one or the other of the above-mentioned plans or some modification of one of them. The tendency seems decidedly in favour of giving the Chinese a fuller voice in the use of their own gifts.

Chinese the amount of influence the church should have  
Control of over the *control of mission funds*. The reports show  
Mission Funds that hitherto the Chinese Church has had very  
little to say as to the use of money given by the  
mission for the evangelistic work, and no control save as their  
increasing or decreasing their own gifts would affect the grant  
made by the mission. In some places agreements are made  
between the mission and the church as to how much the mission  
will give for a definite part of the work. Of course, this can be  
done with advantage to all in buying land or building churches as  
it can be well done in regard to paying the pastor's salary and  
regular expenses for a brief period of any one or two years. But  
the agreement plan on a larger scale or over a longer term of  
years is unwise as it is impossible to pre-empt the future. Many  
unforeseen circumstances will naturally arise that will make the  
agreement either an impossibility or too easy.

It seems, however, most desirable to measure the mission's grant to the churches by the ability and actual effort of the church to meet its own obligation. The reports indicate that there is a decided tendency in all parts of China toward giving the church a much larger voice in the appointment of workers, the fixing of salaries of workers, the preparing of the budget and the administration of the funds given by both the church and the mission. This tendency has manifested itself in the formation of joint committees of the church and the mission to handle all funds from all sources for the development of evangelistic work. Plans of this nature have already been put into operation in Amoy and Shantung and are now in the process of being carried out in the Presbyterian churches in Chekiang, and in Manchuria and other



sections. These plans are too new to make it wise to draw very definite conclusions as to the wisdom of this method but where tried it seems to be a great help in developing a desire on the part of the Chinese Christians to take a larger part in the work of the church.

**Large Salaries and Self-support** The amount of salary paid ordained men varies very much. The reports indicate that the better trained pastor, requiring a higher salary, is better able to attract to the church a financially more substantial membership and thus the church's per capita gifts are larger. These gifts help to offset the larger expenditure caused by the higher salary paid the pastor and the higher plane of church expenses. The reports indicate that the amount of salary paid, if determined by the training and efficiency of the worker, neither helps nor hinders self-support although it does have a larger bearing on the composition of the church membership and the general strength of the church and its standing in the community.

**Endowment** The reports indicate that endowments are not much used except in Manchuria and Amoy. All agree that the use of endowments is more or less dangerous. This danger increases as the income from the endowment relieves the membership of the necessity of giving regularly. This question will no doubt require more and more care as the custom of the Chinese to endow their religious institutions will doubtless seek to express itself increasingly in the Church.

**Giving as a Spiritual Act** Giving is essentially a spiritual act. It is an act of worship and the taking of the offering in the church should be made as reverent a part of the service as the prayers. The motive for giving is similarly a spiritual motive and should be constantly presented as such. The appeal to Chinese Christians to give in order to relieve missions of the necessity of making grants is unworthy of the work. The appeal to give in order to advance the Lord's Kingdom and try to help in the salvation of others will take hold of Christians in proportion as they are spiritually alive. The whole self-support question is therefore vitally connected with the spiritual awakening of the Church, and the Forward Evangelistic Movement and all similar undertakings must vitally influence the giving of the Church.

## VI. Mission Anniversaries

### *Centenary of the American Bible Society*

**Beginnings** In May, 1816, representatives of thirty local Bible societies in ten States met in New York City to consider some form of combined action. The result of this convention was the formation of the American

Bible Society. The one distinctive object of this Society, to which it has rigidly adhered during the century, is "the increase of the circulation of the Holy Bible without note or comment." It belongs to no party, no denomination, and is subject to no alien control. It is sustained by generous contributions of many different denominations from whose ranks its managers, officers and agents are chosen. In grants of Scriptures, the Society makes no discrimination on account of religious affiliations. When a society, a church or a single individual asks for Scriptures, the only question is, "What is the need?" The Society has always had numerous auxiliaries, the number at the present time being more than two hundred. Elias Boudinet, who as President of Congress in 1783 had signed the treaty of peace with Great Britain after the revolutionary war, was the first President of the American Bible Society, John Quincy Adams, one of the first Vice-Presidents, and John Jay, the second President.

**First Foreign Distribution** In 1832, the matter of Bible distribution in foreign lands was first considered by the Society, and it was voted "that the Society is under obligation to supply Scriptures to all American missions asking for aid." Accordingly, that year the first grant of money for printing and distributing Chinese versions of Scriptures, prepared by missionaries, was made. The following year an additional appropriation was sent, to American missionaries in Canton, in connection with Dr. Morrison's work and others. A free distribution of Scriptures was also made in Fukien through Dr. Medhurst.

**Changing Policies** From 1832 to 1866 the general principles of distribution were that the missionary should be the distributing agent, and that the Bible should be distributed without any charge. In 1866 these principles were changed. Five Christian Chinese were employed by the Presbyterian Mission at Shanghai to act as colporteurs, and it was further decided to sell the Scriptures at a nominal price "principally as an assurance that the books were valued." In 1870 the home Society concurred in the judgment of the missionaries on the field "that free indiscriminate circulation was not judicious and that the

moral effect was far inferior to that produced when the books were sold at a nominal price." The immediate effect of this drastic change in the general principles of distribution, was a pronounced decrease in circulation, which dropped from 216,485 copies in 1869 to 37,243 copies in 1870. The Tientsin massacre on the 21st of June, 1870, also had an unfavourable effect on Bible circulation.

**An Agency Established** Ever since 1864 the question of establishing an agency in China had been discussed and prayerfully considered by the managers of the Society. It was felt that the distribution could be better done through an agency than through individual missionaries. It was not till 1874, however, after the circulation had continued to decrease gradually for several years that the Board finally decided to appoint an agent.

**Dr. Luther H. Gulick** In 1875 Rev. Luther H. Gulick, M D., was elected to serve as the Society's first agent for Japan and China. He very soon inaugurated plans for the enlargement and increased efficiency of the Society's work. One plan was to increase the number of Chinese under missionary supervision. Another was the employment of foreign colporteurs, not only to sell books themselves, but also to organize, superintend and direct bands of Chinese book-sellers. The present agent of the American Bible Society is the Rev. John R. Hykes, D.D., who succeeded Dr. Wheeler after his death in 1893.

**Increased Circulation** During the years preceding the establishment of an agency (1833-1874 inclusive), when whatever was done in the way of distribution had to be done through the missionaries, the circulation was as follows:

<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>	<i>Average Per year</i>
9,726	70,867	1,210,907	1,300,500	31,720
Since 1875, and under the direction of a central agency, the circulation has totalled (1875-1914 inclusive) :				

<i>Bibles</i>	<i>Testaments</i>	<i>Portions</i>	<i>Total</i>	<i>Average Per year</i>
148,119	733,231	16,489,465	17,370,815	442,841

The contrast between the average circulation per year is striking until one remembers that the great increase of the missionary body, the marvelous awakening and willingness of China since 1900 to receive the Gospel, and numberless other causes, have largely been responsible for this increase.

**Politics and Missions**      The Boxer Uprising in 1900 seriously interrupted the work of missions, and naturally greatly diminished the sale and distribution of Bibles. A glance over the various quarters of 1900 and 1901 shows how directly political unrest affects mission endeavour. In the second quarter of 1900 a total of 230,363 copies were issued from the Shanghai repository. The total number for the next quarter decreased to 22,413, a drop of over 200,000 in three months. The total number remained below 100,000 till the last quarter of 1901 when a jump from 58,651 to 236,796 copies is reported.

**Rebound after 1900**      In a report of Dr. Hykes, the agent, we read: "The year 1902 was one full of glorious achievement. The demand for Scriptures was unprecedented, and, at times, so great that we were unable to keep pace with it. A remarkable feature was the call for complete Bibles and New Testaments, and the fact that this call came largely from non-Christians, whereas in the past it was limited almost exclusively to church members. This year was marked by the removal of the port-to-port duty on Scriptures and the placing of all literature on the free list. In 1903 for the first time in the history of the agency, the circulation exceeded half a million."

**Revolution and the Bible**      The Revolution of 1911 did not adversely affect the work of the American Bible Society. Notwithstanding the turmoil, the circulation passed the million mark for the first time, reaching a total of 1,146,713 copies. At the close of the Revolution the demand for Scriptures was the greatest ever known. Barriers of prejudice and conservatism were thrown down. Doors in Peking which had always been closed were now wide open. Thousands of Bibles were sold to the best families. Students in government schools requested to be

taught the Scriptures. In one of the normal schools in Peking the headmaster declared she was forced to begin Bible study with her pupils.

**To-day** In 1915, exactly twenty-five years after the first plans were made, the translation of the "Union" Wen-li Bible was completed. In the centennial year of the Society's existence, the grand total circulation of Bibles or portions of the Scriptures for one hundred years exceeded twenty-one million. There are seven foreign superintendents of Chinese colporteurs, situated in seven of the larger cities in China. From these centres colporteurs carry on their good work. The translations are chiefly in the Mandarin, Wen-li (classical) and Easy Wen-li languages; also, to some extent, in local colloquial dialects. It is hoped that the work on a revised Mandarin translation will be finished sometime during this year.

#### *25th Anniversary of the Hauge Synod Mission*

On the 29th of October and several days following, the members of the Hauge Synod Mission celebrated the twenty-fifth anniversary of their entrance upon work in China. The question of missionary work in China was first considered at the Annual Meeting of the Hauge Synod, held in Jackson Co., Minn., in 1890. While the Synod was not prepared at that time to make any definite decision, the cause so appealed to a few friends that rather than wait for the Synod's formal decision in the following year, these friends gathered together in August of the same year, organized an independent mission society, adopted a temporary constitution and elected the Rev. H. N. Rønning and his sister Thea as their missionaries. These missionaries settled in Hankow in the fall of 1891.

**Decision to  
Begin Work  
in China** At the Annual Meeting of the Hauge Synod the following year a report was presented favouring mission work in China, the first paragraph of which reads as follows:

We believe and acknowledge that the call which comes to the Norwegian Lutheran Church in this country from China's millions is justifiable and must be considered as a message from God.

Whereas this call has reached the Hauge Synod with considerable strength and wielded a marked influence, we believe the time is at hand when our Synod should do something definite for this cause placed at her door by the Lord

As it is our desire to do God's will, we as a Synod hereby express our desire to commence work in China and will carry on the same by the grace and ability which the Lord grants; and furthermore we will found and conduct the same according to the Evangelical Lutheran Confession.

At this same Conference in 1891, the Hauge Synod sanctioned the call extended to Rev. and Miss Rønning by the independent society, and asked the latter to dissolve in order that its members might join the Synod's Mission. This the independent society preferred not to do, but agreed to co-operate. In 1893 it took the name of the "Norwegian American Lutheran China Mission." (Later in 1903 this Society became the Mission of the United Norwegian Evangelical Lutheran Church of America, known as the American Lutheran Mission.) This put an end to the co-operation with the Hauge Synod, and Rev. and Miss Rønning withdrew from the independent society, and took up work with the Hauge Synod Mission. The mission station built at Hankow during the period of co-operation was retained by the Norwegian American Lutheran China Mission, while the Hauge Synod retained the station opened in Fancheng, in the northern part of Hupeh. This station has since become the centre of the mission's activities.

**Beginnings** The work of the Hauge Synod Mission had the usual difficulties and anxieties of all missions during its first decade of work. In this decade the staff was strengthened by the arrival of six new missionaries. The Boxer Uprising in 1900 forced the missionaries to seek safety in port cities, and to relinquish temporarily their work to Christian Chinese. It was a great joy to the missionaries, on their return to the field in 1901, to find the stations, chapels, schools and hospital in the best of condition.

**Present Status of Work** Since then missionary work has been carried on along four lines, evangelistic, medical, educational and orphanage. Six stations have been occupied, with thirty-six out-stations. The total foreign



missionary force now on the field members twenty-one. A force of forty-five Chinese evangelists and about twenty Bible women are also engaged at present. The number of communicant Christians is about one thousand five hundred, and the mission statistics show a total Christian constituency of over three thousand.

Separate schools for boys and girls were opened shortly after the mission was founded. At present higher educational work is carried on in two middle schools, the one for boys being "Hauge Academy," and three normal schools. The mission carries on union work at the Central China Lutheran Theological Seminary, at Shekow, Hupeh. An annual Bible institute for Chinese workers, which extends from four to six weeks, is an important part of the mission's evangelistic work.

*Seventieth Anniversary of the American Board Mission  
in Fukien*

**History**

Although David Abeel came to Kulangsu, an island opposite Amoy, as early as 1842, and settled upon it as a desirable location for a mission station, real missionary work was not begun in Fukien until the arrival in Foochow of Rev. Stephen Johnson of the American Board Mission, on the second of January, 1847. He was followed during the first decade by twelve other missionaries, some from Siam, his original mission field, others directly from America. After six years of occupancy, the first boys' boarding school, which has since developed into Foochow College, was opened. The next year the first girls' school was opened. After nine years the first convert was baptized, and after eleven years the first church of the American Board Mission was organized.

**Developments**

To-day there are nine societies at work in Fukien. According to statistics sent in recently by Dr. W. L. Beard, sixty-four of the four hundred and twenty-six foreign missionaries in the province are members of the American Board Mission. Approximately one-tenth of the total communicant membership, one-ninth of the Chinese workers, and one-eleventh of the number of

organized churches are connected with this mission. The mission has also three thousand five hundred pupils of all grades in its schools, and during all the seventy years of its history has laid special emphasis on education and the training of native Christian leaders, lay and clerical. It also has taken a prominent part in all union enterprises. Last year out of a total of \$100,000 contributed by Chinese toward mission work, \$16,500 was contributed by the churches of the American Board. In other words, one-tenth of the total church membership contributed one-sixth of the total contributions. This indicates a healthy growth towards self-support.

**Present Field** The field of the American Board Mission is: (1) Foochow City and suburbs and the large plain to the north and east. In this area there are twenty-nine churches, fourteen Congregational and fifteen Methodist and Anglican. (2) Diongloh district lying between Pagoda Anchorage and the sea. (3) Ingtai, fifty miles to the southwest of Foochow. (4) Shaowu, two hundred and fifty miles up the river Min and on the borders of the province of Kiangsi. The population of the field is estimated at 4,500,000.

## PART IV

### EVANGELISM

#### CHAPTER XXXII

##### A FORWARD EVANGELISTIC MOVEMENT

H. McC. E. Price

Missions have long had before them the definite aim of establishing self-propagating native Christian communities. Probably no earnest missionary would fail to impress upon persons under preparation for baptism that as members of the Christian Church one of their primary duties would be to bear witness to Christ and to tell others of His saving grace. Undoubtedly, the extension of the Church in China has been in a considerable measure due to witness of this kind.

##### **The New Emphasis on Evangelism**

Nevertheless, in these present times the cry for the enlistment and training of the whole church membership for this great spiritual task of Christian testimony and Christian service is making itself heard with a new emphasis. The reason seems to be that in the face of a great opportunity the churches in China have found themselves sadly unprepared for such a task. The movement to which has been given the name 'A Forward Evangelistic Movement' has now reached a stage at which the leaders of the churches are called to apply themselves with the greatest patience, perseverance and thoroughness to the problem of the perfecting and the equipping of the saints—the church members—unto a work of ministering, particularly unto this work of bearing an intelligible testimony to the Gospel of the Kingdom of God.

##### **Reports of Evangelistic Committee**

The reports which follow will show how the Spirit of God is leading the Church in China and elsewhere in this direction. We are still very far, indeed, from the realization of the

ideal set before us, but the report of the Special Week of Evangelism of last January at least gives a really hopeful view of what may, through God's blessing, be done where an effort of this kind is taken up prayerfully with due preparation and inspiration. In the writer's view it is our duty to keep the ideal before us with growing enthusiasm, but also to take care that special efforts of one kind or another do not come in such quick succession as to make it practically impossible in the churches to steadily apply the lessons which we have been learning, and to make regular use of such permanent methods of edification and equipment for service as have been suggested or provided by organizations in close connection with the evangelistic movement.

#### Extracts from the Evangelistic Committee Report

##### The Time Opportune

The experience of another year strengthens the committee's conviction that the existing opportunities for evangelistic work in China seem to be limited only by the condition of the spiritual life of the Church and of the preparedness of its working forces. As the Great War has inspired and emphasized the appeal of national leaders for the utmost possible self-sacrifice and definite service on the part of every single individual, so that call has been sounding forth in China,—as also in other countries,—that *every Christian church member* should be enlisted and prepared to take some definite, regular and permanent part in the great work of spreading the Gospel amongst all classes of people. This remains the leading idea of the present report,—the call for regular and continuous universal service, and the spiritual preparation for an adequate response to this call.

##### Work of the National Evangelistic Secretary

The National Evangelistic Secretary, Rev. A. L. Warnshuis, D.D., has devoted much time to a study of the fundamental needs and problems of the evangelistic situation in China, and has kept in touch during the year with evangelistic movements in Japan, India, and elsewhere, thus gathering and passing on inspiration and fruitful

lessons from a wide field of experience. From his headquarters at Shanghai he has paid visits to many parts of China, getting into personal touch and taking counsel with local workers; attending mission meetings, synods, and conferences; taking part in conferences on evangelism at summer resorts, and co-operating with the secretary of the China Sunday School Union in training conferences for Christian workers. His advice has been widely sought, and his correspondence has been large. He has prepared and mailed to all parts of China eight bulletins and a few briefer notices. Almost all of these have been more or less closely connected with the Week of Evangelism, keeping before the Church the idea of a permanent forward movement based upon the principle that every church member must be prepared to help in making known the way of salvation in Christ. He has also secured the insertion of many articles on evangelism in the Chinese Christian papers, and in the *Chinese Recorder*, the April number of which was edited by him. Dr. Warnshuis left China in March on a brief furlough to America. He will return (D.V.) this autumn to participate in the evangelistic campaigns with Dr. Sherwood Eddy.

The Rev. W. MacNaughtan, Secretary of the Forward Evangelistic Movement Committee in Manchuria, was happily able to accept the invitation of the Executive of the China Continuation Committee to spend April in Shanghai studying and summarizing the reports of the Week of Evangelism. (Extracts from the report follow this article.)

**Illiteracy** The churches are doubtless feeling that the wide spread problem of illiteracy in their membership is a problem which demands earnest thought and sustained effort for its solution. Illiteracy in the Church seriously hampers its evangelistic efficiency. In this connection the committee calls attention to the fact that the Government is dealing with a simplified method of representing the Mandarin character.

**Week of Prayer** The committee believes that better observance of the Universal Week of Prayer by Chinese Christians will strengthen the missionary spirit of the Church. As a step towards this it

suggests that the issuing of additional literature regarding the countries and objects to be prayed for will be a valuable help. The committee recommends that the China Continuation Committee instruct its secretaries to bring this matter before the proper authorities of the World's Evangelical Alliance.

**Week of Evangelism** The prominent feature of last year's programme was the suggestion for a special Week of Evangelism from January 28th to February 4th. Wherever this national Week of Evangelism was thoroughly prepared for and carried through with energy, the churches have been awakened and found themselves able to move forward on a wide front. As stated in last year's report the purpose was to create a persistent, organized and enthusiastic missionary endeavour in the whole Church, among both pastors and lay-people, of which this Week of Evangelism would be but the beginning. This ideal still remains to be achieved and the programme which the committee recommends for the ensuing year contains proposals for a continuation of this effort.

**Programme of Committee Work.** To endeavour to promote earnest, persistent intercession in behalf of evangelistic work, and to this end to co-operate with the committee on the Promotion of Intercession and to urge that intercession be a working part of every evangelistic effort.

To continue to press for the enlistment, training, and use of the adult lay members of the Church, for effective Bible study and teaching, and personal evangelistic work, and to this end to strongly recommend to the churches work along the lines of the organized Adult Bible Class Department of the China Sunday School Union.

To continue the study of the most fruitful evangelistic efforts in China and other countries and of evangelistic policies which have been adopted by churches, missions and interdenominational bodies; and to offer suggestions based upon such study to the missionary body by means of bulletins and of Christian periodicals both in Chinese and in English.



To have members of this committee so far as possible bring the programme of this committee to the notice of synods, conferences, conventions and other meetings.

To commend to the co-operation of churches and missions the plans for the Autumn Evangelistic Movement as reported by the executive secretary, Mr. Arthur Rugh, as having the following characteristics:

1. The movement is to be intensive, aiming at conversion, church membership, and service in the Church rather than at enlisting inquirers.

2. The movement aims at reaching prepared groups, including especially gentry and students.

3. In management the movement is local, in the hands of local Christian leaders, rather than of any national organization.

4. Locally the responsibility rests largely in the different churches or missions, rather than in the hands of a city-wide committee.

5. Emphasis is laid upon a *permanent movement*, rather than a temporary campaign.

6. The movement will not be limited to the cities visited by Dr. Sherwood Eddy but will extend to such centres as are ripe for such a movement as far as qualified leaders can be secured.

To suggest to the churches and to assist them in any way possible in planning, preparing for, and carrying through another national Week of Evangelism in which the whole membership of the churches in China should take part with a view to reaching all classes of the people,—the aim being to make this Week not an isolated effort but a period of united action *mobilizing* for the whole country the forces of prayer and Christian energy expressed through the action of each individual church member enlisted, trained and set to work, so that the tide of life thus set moving may advance through the whole year.

*Note 1:* The time suggested as most suitable by the great majority of reports is again the 7th to the 15th of the Chinese New Year (old style.) Whilst a study of the reports indicates that the mobilization of prayer and spiritual energy of the whole body re-acts on the work of each part and makes simultaneous effort desirable, still some cities have found this suggested date unsuitable. It is therefore to be understood that there must be liberty of choice for all as regards the particular time.

*Note 2:* In regard both to the Autumn Evangelistic Movement and to the National Week of Evangelism it is recommended that a definite programme be adopted for women; and that women's evangelistic services be held separately wherever it is believed that better results can be thus obtained.

**Recommendations Adopted by Continuation Committee** The committee offered the following recommendations to the China Continuation Committee at its Fifth Annual Meeting, which were adopted:

1. That the China Continuation Committee suggest to mission boards that they give special attention for a period of years to the locating in the great cities of men adapted to evangelistic work.

2. That the China Continuation Committee suggest to local churches and missions so to arrange their programme of work as to secure, hold, and use members of the student and gentry class.

3. That the China Continuation Committee suggest to the Young Men's Christian Association the importance of so relating its work to the Church as to lead as many as possible of the men whom it attracts and trains into the service of the Church.

4. That the China Continuation Committee suggest to the Student Volunteer Movement that in view of the supreme importance in evangelism of the Chinese pastor, it should extend its efforts to enlist qualified students for the ministry; and that the China Continuation Committee call the attention of churches and missions to its conviction that this can be done only as a movement is able to secure for its leadership a few very strong Chinese pastors.

**Larger Aims** In concluding this report the committee would call attention to the lines along which the Movement has been guided. In 1913 the idea of the Special Forward Movement was particularly connected with the gentry and student classes in large cities. This still remains a prominent feature in the Movement but the aim of the Forward Evangelistic Movement has been

expanded to reach all classes. In 1913 emphasis was laid upon the importance of united effort on the part of the churches. Now an equal emphasis should be laid upon the importance of permeating the existing organization of all the churches with the evangelistic spirit, of urging all the churches to adopt for themselves the best methods for the effective maintenance of permanent evangelistic effort, to make this the supreme and regular business of their whole membership, and not to leave it too much to periodical special movements conducted by special union committees.

**Extracts from the Report of the National Evangelistic Week, 1917**

**W. McNaughtan**

The National Evangelistic campaign during the first full week of the Chinese New Year (January 18th—February 4th) 1917, was the first attempt ever made to mobilize the spiritual forces of the rank and file of the Chinese Church in a united evangelistic forward movement.

It would be inspiring were one able to report the numbers of the great army of voluntary service during the evangelistic week. Of the Peking churches which reported, twenty-nine per cent of the membership took part. About thirty per cent was the figure reached by most. Some quote five per cent, some are as high as seventy-four per cent, and a few reach one hundred per cent. But where the percentage is very high, usually some local congregation is denoted. Honan and Manchuria, which are the only provinces presenting complete reports, average thirty-three per cent and thirty per cent respectively of their total membership. In Manchuria this represents considerably over half of the "effective" membership.

**Methods**

The methods used varied considerably, but there is no question that the most effective method was not the holding of large meetings, nor open-air preaching, but the definite attempt to win individuals already in touch with Christian influences. An analysis of the statistics of two stations which made this their sole method, reveals the fact that for each worker there were three enquirers in one station and four in another, that of

the audience reached, one in ten gave his or her name as a learner.

The mere tabulation of methods used would overload this report. Generally speaking, the Christians gathered for prayers, and perhaps reports, in the mornings. This meeting was also largely used in training for the message of the day. They then divided into bands, smaller or larger, for street preaching, visitation, presentation of invitation tickets for evening meetings. In the country neighbouring villages were visited, banners and drums, cymbals and bells, trumpets and concertinas were all called into service. Singing was the commonest method of drawing an audience. Where the aim was to cover a wide field, parties set out in carts, boats or on foot. Great audiences were reached, and large numbers of villages visited. But often the invitation to rest in some non-Christian's home gave the best opportunity for definite reaping.

The days' work usually culminated in public meetings, held in the evenings. This was specially true of the cities. Meetings for women were held usually at different hours, and some successful childrens' meetings were reported. Organized play, stories, and picture-cards, made a very successful programme for the children's rallies. The individual canvassing of the neighbourhood made it possible to draw in audiences, which were other than the floating population.

**Christian Literature** A wide use was made of Christian literature. In Peking alone 98,710 leaflets and books were distributed or sold. The Milton Stewart free distribution tracts and posters were almost universally used. Some places distributed specially prepared calendars. One of these had the photographs of the city pastors beautifully reproduced, the idea being that the recipients should come to recognize them, and not regard them as strangers. In Soochow three distributions of 50,000 tracts were made to the same individuals, one preparatory to the work, another during its course and a third afterwards.

**Newspaper  
Evangelism**

An attempt was made, following the example of the Japanese campaign, to utilize the daily secular press for evangelistic purposes. In many of the large cities of China this was done. Eight articles were prepared by Chinese Christians of distinction, and these were accepted by many newspapers, free of charge, and had thus a very wide circulation. Intimation was made at the end of each article that any one interested might apply to some specified place and individual, and receive from them further Christian literature. There is no evidence that this was largely responded to. The encouraging feature was the willingness of so many editors to publish the article and also reports of the meetings, free of charge. One newspaper increased its bulk by half a sheet, to accommodate the extra material, and charged only for the excess of paper used. Another newspaper, whose editor is a Mohammedan, not only published the articles and advertisements of the meetings free, but placed on his reporters' staff, for the time, one of the Christian leaders, and published all the news of the movement which he sent in.

**Results in  
the Church**

Where the aim of making the evangelistic week a national week, was fully grasped, it was found possible to enlist and use members who had never been active soul-winners before. It was a frank recognition that Christian patriotism was a force to be reckoned with. The result in the provinces or districts where the preparations were adequate was that for which every servant of the Kingdom longs and prays—a forward movement. "The best thing I have seen in thirty-seven years", writes one. "We face a tremendous difficulty..... now we are simply crowded out of house and home", writes another. Such districts all report the return of lapsed members, than which there is no more sure sign of a forward movement. The awakening of the Church to a sense of her latent powers; a new vision of conquest and hope to leaders; the initiation of Bible study classes and prayer groups for Christians and enquirers; the enlistment and continued use of individual workers and preaching bands; the launching of self-support schemes; are some of the immediate results



reported within the Church. Committees are being retained and further plans initiated for the carrying forward on a permanent basis of the individual efforts initiated during the national week.

**Results in Inquirers**      The immediate results in inquirers gained is usually very misleading, and fortunately cannot be chronicled. One observer of the Peking work said, "They moved the Capital." This was the result not of the large meetings but of the bands of workers, who strenuously worked the whole day long and moved everywhere. Think of the significance of a row of figures like the following. In Peking 543 men and 332 women held 524 meetings and reached an audience of 61,000. They distributed 98,700 tracts and other forms of literature. They registered 2,104 learners, of whom 336 are definitely admitted as catechumens. In Manchuria 6,000 workers took part, 1,000 villages were reached, 3,000 learners were registered. If the plan had been as thoroughly grasped and carried out through all the provinces of China how many tens of thousands would have been touched?

**Continuation Work Campaign in 1918**      Unless such a movement promotes an evangelism which has length of days, it avails but little. The testing time of the real life in the Church comes when it tries to retain and assimilate these new lines. The reports express a desire that the effort should be repeated in 1918.

The date suggested is again the Chinese New Year holidays. The report cannot close without expressing gratitude to God for the blessing this campaign has brought to many churches. No forward movement can come without individual work. We recognize with gratitude that the National week may be used as an incentive to induce the Chinese Christians to adopt these ideals, and to carry them out with great enthusiasm.

It is also to be remembered that this thing is not being done in a corner. All such great movements have a reaction on the whole world. Already there are hopes that the same ideals may be adopted in South America. If in 1918 the whole Chinese Church can demonstrate the utility of this combined and simultaneous national effort, may it



not be that the churches and nations of the West may follow suit. What would it mean for the advance of the Kingdom of God if even a fair percentage of Christians of Europe and America united in a simultaneous social and evangelistic campaign?

## CHAPTER XXXIII

### CHRISTIAN WORK AMONG OTHER ORIENTALS IN CHINA

#### I. Among Japanese in China

Tasuku Harada

With the steady growth of the Japanese population in China the number of Christians has increased so as to make possible the formation of churches in several of the larger cities, especially in Manchuria and North China. Even where there is but a handful of Christians they are accustomed to gather for spiritual fellowship and the propagation of their faith. There are now ten organized churches with a total membership of one thousand, of whom perhaps one-half are resident.

The Nihon Kirisuto Kyokai (Presbyterian) was the first to enter the field and has the most congregations. The various churches of this denomination together with the enrolled membership and, where known, the total annual contributions, may be summarized as follows:

<i>City</i>	<i>Members</i>	<i>Contributions</i>	<i>City</i>	<i>Members</i>	<i>Contribution</i>
Antung	38	Y. 279	Fushun	48	Y. 544
Changchun	Has just been opened		Monkden	103	Y. 979
Dairen	486	Y. 2247	Shanghai	38	Y. 1246
Port Arthur	85	Y. 759	Tientsin	46	Y. 507

The church in Dairen was organized in 1905 and of the 486 present members, 240 were received last year. The pastor is Rev. T. Miyoshi. The church in Port Arthur grew out of the army work of the Young Men's Christian Association. The Rev. C. M. Myers, formerly of Japan, started the work for the Japanese in Shanghai. Until a few years ago this was served by the secretary of the Japanese Young Men's Christian Association. The present pastor is the Rev. H. Otani. The church in Tientsin,

organized in 1903, occupies a room in the group of buildings erected in 1910 for the Japanese kindergarten, the Young Men's Christian Association and the church. For ten years an American Presbyterian missionary, Rev. T. C. Winn, has faithfully shepherded the various congregations of this church.

#### **Kumiai**

The Kumiai (Congregational) Church has recently developed two thriving congregations, and in Moukden has stationed a Japanese pastor to learn the Chinese language and begin work among the Chinese. The church in Tsingtau was formed in 1915 and has a membership of forty-two. It has a night-school conducted by the young men of the church. The Dairen Kumiai church was organized in 1914 and at present has eighty-two members, who contributed *Yen* 1,360 for church work during the past year. The pastor of this church is Rev. M. Miyagawa.

#### **Young Men's Christian Association**

In Shanghai, the Japanese Young Men's Christian Association conducts an evening school, hostel and social and religious meetings. It has a membership of two hundred. There is also an Association in Dairen which grew out of the work done for the troops in the war of 1904-1905. It has a well-equipped building, and a membership of four hundred and seventy-two, who last year contributed *Yen* 8,500 for the work of the Association.

#### **Anglican Church work**

The Anglican Church has frequent special services for Japanese in Dairen. In Hankow the Episcopal Church has twenty members and expects to have a regular pastor soon.

#### **Other Chris- tian Work**

In Shanghai there is also a vigorous work carried on by Miss Smith under the name "Angarrack Mission", including Bible classes, preaching and a hostel. The Salvation Army has three corps in and near Dairen and conducts a Women's Rescue Home. The scattered groups of Christians in other towns in Manchuria have often been helped by the visits of the secretaries of the Welfare Department of the South Manchuria Railways, all of whom are Christians.

## II. Among Koreans in Manchuria

T. S. Soltau

### Koreans in South Man- churia

During the last ten years large numbers of Koreans have crossed the Yalu River into Manchuria, and have made their homes among the heavily wooded mountains or in the swampy valleys which are at present only sparsely populated by the Chinese.

The religious oversight of these people has been undertaken by the Canadian Presbyterian and the American Presbyterian Mission (North), which are working in the northern parts of Korea, and a wonderful work of God is going on among these Koreans who have left their own country. They are living in little scattered groups so that their numbers are not at all accurately known, although it is estimated that there are in all about 500,000 in Southern Manchuria. Of this number somewhat less than half are in the southwestern section.

### Religious Oversight

The North Pyengyang Presbytery has for some years felt a sense of responsibility towards these Koreans in Manchuria, and about three years ago decided to undertake the support of three ordained pastors, who were to be sent in to preach among their fellow countrymen, gather the believers together into groups, and, where possible, to organize churches. These men have been greatly blessed and the results have been astonishing to everyone. Before sending them to Manchuria, one or two evangelists had made journeys through that part of the country in which Koreans had settled, preaching and distributing tracts, but no organized effort had been put forth.

### Growth of Strong Church

During the last three years, however, a strong Korean Church with a constituency of over three thousand has been built up. Over fifty groups of believers have been established. Where these are small the members meet on Sundays and on Wednesday evenings in the house of one of their number, but in many cases out of their poverty they have themselves erected church buildings or bought Chinese houses and converted

them into places of worship. The standards of the Korean Church in Manchuria are as high as those of the home Church in Korea. This is the more remarkable since the work has been carried on practically independently of foreign supervision and amid all the strangeness and lack of restraint of a new land, in circumstances in which it is so easy for standards to be lowered. The attendance of all members is expected not only at the Sunday services but also at the midweek prayer service, and a record of attendance is always kept. At the last annual Bible class rally for men, held in November, 1916, over two hundred were enrolled for a week of Bible study. Of these a good number had walked one hundred miles or over. All paid their own expenses.

**Rapid Increase  
in Numbers** Of course a number of these people were Christians before moving into Manchuria, but during the past three years there has been a growth of one hundred per cent, which means that for every Christian another has been added. In a number of cases the whole community is Christian, and we were told that within a radius of 10 (13 miles) of one centre there was not an unbelieving Korean. Although money is very scarce "they have all things in common" and the wants of one are supplied from the "fullness" of another.

**Schools  
Started** The Church in Manchuria realizes the importance of the Lord's work, and is now supporting four evangelists who work under the direction of the pastor. The Church has also established a number of schools that the children may be educated and trained for leadership in the Church of the future. At a recent meeting of all the church officers, the whole question of Christian education was discussed, and definite plans were made to raise sufficient funds to establish a middle school, so that in the future pastors and leaders can be raised up from among their own number, and so that they will not be obliged to rely on outside sources of supply.

**Little Foreign  
Supervision** This work has been carried on independently of foreign supervision save for the assistance given by one or two missionaries each year in

teaching during the annual Bible class. No foreign money has been used in any way. Recently the Presbytery has sent three more men to take up work in new Korean centres, so that under the Lord's leading we are looking for a strong, healthy and growing Korean Church within the confines of the great Republic of China.



## CHAPTER XXXIV

### THE HUNAN COLPORTAGE WORK OF THE BIBLE INSTITUTE OF LOS ANGELES

Frank A. Keller

#### Origin and Objective

This work was begun in 1910 after some years of prayer, study and experiment. It was conducted for six years by the Bible House of Los Angeles, but has now become a department of the Bible Institute of Los Angeles. The Bible House, however, still continues to maintain one of the boat parties described below.

The immediate objective of the work is to assist the missions working in Hunan in speedy and thorough evangelization of the twenty-two millions of people living in this province. This involves the thorough training of Chinese workers and the careful conservation of results, "that nothing be lost."

**Supervision** The method of supervision is one of the most important features of the work. The superintendent keeps in close touch with the men by a system of tabulated reports, diary correspondence and personal visits, but the direct conduct of each party is entrusted absolutely to its trained Chinese leader. The men are made to feel that they are serving the Lord Christ, and Him only. This develops the spirit of initiative, enthusiasm and loyalty, and keeps the work a thoroughly Chinese one.

#### Spiritual Life of the Workers

The plan of having a number of men living together on a boat, with definite, daily, united Bible study and prayer, makes provision for their steady spiritual growth. The dangers attending the old methods of colportage, when one man was sent out for a month or two, separated from all Christian influences, are thus largely eliminated, and our hearts are gladdened by frequent testimonies from various sources

regarding the earnestness, diligence and real spirituality of the men. Such conditions ensure fruitful service.

**Three Lines of Work**      The work has three features:—1. A floating Bible school. 2. An extensive and intensive evangelistic agency. 3. An annual autumn Bible school and conference for Chinese pastors and evangelists.

**The Floating Bible School**      The Floating Bible School is so called because our students generally live and study on large house boats, twelve students and a teacher on each boat. These boats are widely separated, and move from point to point as the work demands. Young men who give clear evidence of conversion, and of a call to Christian work are received as students on the recommendation of a missionary of any evangelical mission.

**Course of Study**      The course of study covers two years and includes Biblical introduction, book, chapter and topical Bible study, Bible doctrine, outlines of church history, music, the preparation of Gospel addresses, and individual training in chapel and street preaching and in personal work. Much care is taken to foster a deep prayer life in each worker, real, living fellowship with God, and a consciousness of absolute dependence on the indwelling Holy Spirit for a holy life and fruitful service.

The men rise at 5:30 a. m. The early morning hours are spent in private Bible study and class-room work. At 9:30 they breakfast, and at 10 o'clock they are off for their day's work of evangelization.

**Methods of Evangelization**      We go into a district only on the invitation of the missionary in charge. Our plan is to take a trained leader and six men who have been with us for at least one year and add to the party six students recommended by the missionary in whose field we are to work. The men go out two by two and visit practically every home in the district.

We send one old and one new man together, thus securing the advantage of experience from the first, and of local dialect from the second. The missionary is invited to

visit the party frequently and consult and pray with the leader about the details of the work.

**Visiting  
the Homes**

When the men visit a home they state the Gospel message as briefly and clearly as possible, answer questions, and before leaving present those interested with a copy of one of our books of selected passages of Scripture, and with a Gospel tract. Each book contains an invitation to the nearest chapel, and directions as to where Testaments and other Christian books may be obtained. The people often follow the colporteurs from house to house and so hear the message over and over. They are also invited to an evangelistic meeting in the evening, and to the morning Bible classes. The campaign in each section is usually closed by several evenings of special evangelistic services at some central point.

**A House  
Instead of  
a Boat**

Sometimes the men have to leave their boat for a month, or even more, to reach a district far inland. In such cases they rent a house and conduct the work in the same way as from the boat. The work is just as effective, but travel is a little more difficult. This is an important point for provinces not blessed with the water ways that we have in Hunan.

The men have two months of solid study each year at our Hunan Autumn Bible school under the direction of the superintendent and his assistant, both of whom aim to spend in addition at least one month with each party during the year. During the balance of the year the classes are conducted by the leaders of the parties.

Semi-monthly tabulated reports of each day's work are sent to the missionary of the district and to the superintendent, with detailed accounts of cases of special interest. The men are tested in their studies by frequent quizzes and semi-annual written examinations.

**A Year's  
Work**

During 1916 the men of two parties visited 55,572 homes; they left in these homes 73,302 books of Scripture portions, and 31,851 Gospel tracts. Two men in each party are assigned to the work of pasting up our large Gospel posters, and preaching on the street to the crowds that frequently gather to read the posters as they are being put up.

We now have three parties at work, a total of thirty-nine men, and we hope to add three more parties this year.

#### Results

In hundreds of homes the people have given up idolatry, and have accepted Christ as their Saviour and Lord. Bible study classes have been formed; new churches have been organized, always by the missionary of the district, never by our men; and many thousands who never heard the Gospel before have had their misconceptions cleared away, their prejudices broken down, and their hearts opened to the Gospel message.

These methods of training and work could be employed by nearly every mission centre in China, and experience convinces us that if this were done, the result would be the speedy evangelization of this land. We believe that it would make possible "The Evangelization of China in this Generation."

#### The Hunan Autumn Bible School

South of the centre of Hunan is Nan Yoh, a mountain shrine visited by hundreds of thousands of pilgrims each year. We have mortgaged and fitted up a large house, and every autumn invite the Chinese pastors and evangelists of Hunan to come to Nan Yoh as our guests, and join us in three weeks of Bible study conference and prayer, and in personal work among the pilgrims.

Usually about eighty men from ten or twelve different missions accept our invitation and come up to our mountain home to enjoy the bracing air, the good food and the happy fellowship in Bible study, prayer and work. Remember that most of these men have been converted, trained and then put at work in one little centre where they have met no missionaries or Christians outside of their own immediate locality. Think what it must mean to them to come to a place where, free from all care of chapel and home, they can meet, confer and pray with Chinese workers from all over the province, and be led in the study of God's Word by missionaries and prominent Chinese pastors and evangelists from other parts, and then to have a hand in three weeks of intense, fruitful, heart to heart work among thousands of earnest, religiously inclined young men.

Blessing  
Received

The 1916 Bible School was felt to be the best ever held. The Rev. Li Yoh-han and the Rev. G. G. Warren were the teachers. The Holy Spirit manifested His presence from the beginning. Men were frequently moved to tears in the lecture room, and after the lectures retired to their rooms for meditation and prayer.

At the closing session, among many who testified of blessing received, an evangelist from one of the largest cities of Hunan said:—"My spiritual life had become very cold and I was nearly falling away. The Lord brought me to Nan Yoh. I have fully received Him into my heart, and I am going back a wholly different man."

Personal conversations were held with about 40,000 pilgrims, and they were presented with books of Scripture and Gospel tracts to carry with them to their homes. Many cases of conversion, the direct results of this work, could be cited did space permit.

The 1917 session, God willing, will be from September 13 to October 3. We have purchased a site and funds are coming in for a building, so we hope soon to have a fine new home to which we can welcome our preacher guests.

## CHAPTER XXXV

### RURAL EVANGELISM IN THE WENCHOW DISTRICT

A. H. Sharman

The United Methodist Mission has been working in Wenchow since 1878. Its history, up to a few years ago, is given in a book entitled "A Mission in China," by the Rev. W. E. Soothill, M. A., who laboured here for twenty-six years. Our connection with the work dates from 1899, and we have been asked to give some account of the work, especially the methods used to evangelize the country districts.

Wenchow is one hundred and fifty miles south of Ningpo. The population of the district is estimated from 1,200,000 to 2,000,000. Several dialects are spoken. The field covered by the work of the mission is about one hundred and forty *li* from north to south, and the same distance from east to west. All the foreign missionaries live in the city of Wenchow, which is situated in the centre of the district.

There is in Wenchow one main church seating 1000, (with a separate Sunday school room, seating 800). The congregations are large, frequently exceeding 800 on communion Sundays, which are once a month. The membership of the church numbers about 300, mostly adults. A Sunday school teachers' training class is held weekly. Services are held every Sunday evening and once during the week, in nine different places in the city, all conducted by voluntary workers.

The Wenchow District is divided into eight circuits, with from ten to fifty-three churches, and from two to nine pastors in each circuit. Half yearly meetings are held in each circuit, except the smallest, when the church register is examined, discipline enforced, local preachers appointed, and the spiritual condition of the churches considered.



**The Pastors** The pastors of the Wenchow District number thirty-three; their salaries range from \$6.00 to \$9.30 per month, though one ordained man receives \$20.00 per month. Some of these pastors have had one or two years of theological training under the ordained pastor of the district, but the majority have had to go out directly into the work, without such special preparation. We have sent two candidates to Peking, and another to Nanking, and hope to be able to continue this method of better preparing our Chinese pastors for their tasks.

**Local Preachers** By far the heavier burden of evangelizing this district rests upon the shoulders of the local preachers. These form the backbone of the mission, and number 315. A few of these preach only on Sunday evenings and on week evenings in the city, but the great majority preach four Sundays a month in our country churches. On two of these Sundays they give their services gratis. On the other two they receive merely their travelling expenses, which average about \$12.00 to \$13.00 for the year. Hence upwards of three hundred local preachers give two Sundays a month, making a free grant of from five hundred to six hundred Sunday appointments a month, thus making possible the evangelizing of a wide area, at a greatly reduced expense.

These local preachers chiefly represent the farmer class; while not well educated, they are often men of strong personality, whose strength lies in their personal religious experience, and in their absorbing desire that their countrymen should obtain a saving knowledge of the Truth.

**Instruction of Local Preachers** Bible study classes for these workers are generally held in the early part of the year in each circuit. The Sunday school lessons are studied for the coming year, thus preparing the local preachers to take the Sunday school lesson every Sunday in our churches. 365 teachers' quarterlies are received each quarter, and about 1500 Sunday school leaflets are used each Sunday. During the last two years the Rev. T. M. Gauge has invited some of the younger local preachers to the city for a two months' course of study,

which has included Theology, Church History and Homiletics. This has proved very helpful, and will be continued.

**Duties of Church Leaders** Another class of man which helps greatly in evangelizing the district is the "church leader." There is generally one to each church, appointed by the circuit meeting. He is consulted on all local matters, settles troubles between Christians and non-Christians, collects the offerings of the members for church expenses, and frequently preaches when the man appointed does not arrive. His work is always voluntary. He is in fact as in name the pillar of the church, and if he is worthy, the church generally prospers, if unworthy, the prospect is not bright.

**Length of Probation** The church members are mostly of the farmer class, with the addition of a few small tradesmen. We have twice as many enquirers as members. The enquirers who become members average from four or five years on probation before baptism.

#### **Methods used in Evangelistic Work**

**Personal Appeals by the Church Members** The chief agency in evangelization is the earnest missionary spirit of the rank and file of the church members. A great number of them have the spirit of Andrew, who brought his brother to Jesus. Nearly every candidate we examine for church membership seems to have tried to bring some one to Christ. Only last Sunday a man under examination said he had persuaded over twenty people to believe the Gospel.

**Prayer for the Sick** The members show great willingness to pray for the sick, both for Christians and non-Christians. Hundreds have become regular church attendants as the result of recovery from illness after the Christians have prayed with them. Many of these later on have accepted Christianity and become church members. Quite a number have told me that though they were originally led to believe the Doctrine as a result of recovery from illness, they still would continue in the Faith even if they should again become sick. This is often said after a number of years of Christian experience.

**The Hospital  
Helps in  
Evangelizing  
the District**

The hospital under the care of Dr. Stedford, is a wonderful factor for good. During the last twenty years probably a quarter of a million people have visited it. Service is held every day. The majority of the patients come from the country districts. Last year there were 25,000 out-patients and 1,200 in-patients. During the past not a few have become Christians as a result of what they have heard in the hospital, and have gone back to their country home to tell of the "Great Physician."

**Influence of  
College on  
Evangelistic  
Work**

Some of the students, nearly all of whom are from the country, become Christians while in the college, and later on are a power for good in their home districts. Some, after leaving college, become teachers of our country schools and there exercise a most helpful Christian influence.

**The Sale of  
Scriptures**

During the past year about two hundred of the local preachers and church leaders undertook to sell from ten to twenty-five copies each of the Gospels. No wage except a small commission on the sales was allowed. In this way several thousand copies of the Scriptures have found their way into the homes of the people, and we know God's Word, whether written or spoken, will not return unto Him void.

**The Use of  
Elementary  
Schools for  
Evangelistic  
Work**

We have opened over thirty schools in the country districts, and it cannot be doubted that they have greatly aided in the evangelizing of many villages. The teachers are nearly all Christians; many of them are local preachers. Thus hundreds of boys are daily under religious influence. These teacher-preachers are mainly supported by school fees, and therefore cost the mission very little. As preachers their work and influence is of immense help to the spiritual growth of the Church. We are convinced that elementary schools are indispensable to the proper evangelizing of rural districts.

**The Opening  
of New  
Churches**

We generally follow the lead of Chinese Christians, and hardly ever allocate a pastor to a village and expect him to gather a congregation. Our experience is something like this:

The Christians who are members of a church in one village, but live in another where there is no church, return to their homes after each Sunday service to testify during the week to their neighbours and friends. In time a small group of sixteen to twenty people becomes interested, accepts Christianity, and applies to the mission to start a church in their village. The middle room of one of the members' houses is generally provided as a place in which to hold services. As a rule this room is given rent free. A local preacher for these Sunday services is then appointed. He preaches generally four times a month. He visits the village as often as possible, and in time a church building is erected and a permanent organization is started.

Only by economy are we able to cover the large area comprised in this mission. We have about thirty churches built in foreign style, while we have about two hundred Chinese houses in which regular Sunday services are held.

Some are mortgaged to us, others are rented to us, but the majority are lent quite free of any expense either for rent or lighting. It is only because of this generosity on the part of these members, that it is possible for us to have so many churches. There is a great deal to be said for "The Church in the Home." It seems homely, and "in touch with reality," and it may be easier to get the non-Christians to venture into a house than into a church.

We also have the use of a number of ancestral temples, in which to hold services. These make good church buildings, and as permission has often to be obtained from a large number of non-Christians before they can be used, it shows at least a friendly spirit on the part of the owners. We are about to use one which will require a deposit of only five dollars, while we shall soon enter another for a very small rental which has cost thousands of dollars to build.

A list of over one hundred villages, situated in four of the circuits, was prepared some years ago. From these, we selected about thirty villages, in which there were no churches, but at least one Christian family. Having permission to hold a week night service

in this Christian's house, we appointed a local preacher, from some other village not far off. This man generally had to spend the night away, and we gave him about twenty-five cents for travelling expenses. If the people appreciated the services, and a small band of Christians was formed, then later on we organized regular Sunday services. Quite a number of our churches were originally opened in this way.

**Financial  
Aspect of  
Evangelistic  
Work**

The cost of the work is still paid chiefly out of foreign funds. The Christians find it difficult to realize that we really need their financial help. The local preachers, by conducting five hundred services a month, without compensation, are most generous supporters. Though this is not money, it saves the mission large items of expense, and teaches the members the duty of self-support.

**A Church  
Endowment  
Fund**

In addition to the ordinary contribution for the current expenses, we have a church endowment fund, in each of the eight circuits, amounting in value from \$250 to \$1400, the total being about \$6000.00. Some of this is invested in land, some in railway shares, and some put out on loans. The interest is at present added to the annual subscriptions, and when the total amount of this fund reaches \$2000.00 in any one circuit, the interest will be used for administration purposes.

**Cost of  
Maintaining  
A Church**

The cost to the mission of maintaining these country churches has gradually decreased. This is chiefly due to the increased amount of free service given by local preachers. The following will show the decreased cost to the mission for each church in 1916, as compared with 1900 (the cost includes each church's proportion of the salaries of pastors, local preachers, travelling expenses, chapel-keepers, and of expenses for rent, lighting, repairs, etc.)

Grant per church for 1900, \$70.00;

Grant per church for 1916, \$40.00.

**Growth of  
Evangelistic  
Work**

The growth of the evangelistic work in this district from 1900 to 1916 may be seen from the following table:

	<i>Evangelistic Missionaries</i>	<i>Churches and Out-stations</i>	<i>Chinese Pastors</i>	<i>Local Preachers</i>	<i>Church Members</i>	<i>In- quirers</i>
1900	3	91	18	82	1234	2000
1916	3	258	33	315	3614	8529

It will be observed that while the churches of the district have more than doubled, the number of missionaries has not increased since 1900. Owing to furloughs, there are seldom more than two men at work on the field, while on more than one occasion, as at the present time, there has been only one. This, without undue exaggeration, may surely be regarded as the irreducible minimum of foreign workers. The present circumstances are exceptional, still for most of the time that I have been in China, I have had about one hundred churches under my personal care. This method of working has necessitated a large delegation of power to the pastors in charge of the circuits, and thereby increased the administrative ability of the Chinese leaders. The smallness of the foreign staff has allowed more money to be spent on pastors and local preachers, thus increasing the number of congregations to twice as many as would have been, if the proportion of money spent on foreign workers had been greater, (for the salary of one missionary is equal to the cost of about twenty pastors). However, it is true that the present number of foreigners is altogether inadequate for efficiency.

If one foreigner were appointed for fifty churches, and there were still funds at the disposal of the mission, it is a question if it would not be wiser, in the best interests of evangelistic work, to use the remaining funds in employing more pastors and local preachers, rather than in trying to have one foreigner for every twenty-five churches. The methods used in this mission show that an extensive evangelistic work may be carried on by a few foreign missionaries, if supported by a large staff of Chinese workers.

The work already accomplished seems insignificant, when compared with the task that still remains. The increasing area coming under the Gospel Light, makes us



realize more clearly the extent of the darkness, in the "regions beyond." There is still much land to be possessed, and we must not rely too much upon means and methods in seeking "the living among the dead." God is not dependent upon "the shining armour," the sling and the stone will do His work, if the man will do His will. "Without me," said the Master, "ye can do nothing" for "it is not by might nor by power, but by My Spirit, saith the Lord."

## CHAPTER XXXVI

### THE MILTON STEWART EVANGELISTIC FUNDS

J. H. Blackstone

**The Purpose of the Funds** In the interest of general evangelism, Mr. Milton Stewart of Los Angeles, California, has lately established a Fund to be used among the various denominations in the mission fields of the Orient. The Rev. Wm. E. Blackstone of Los Angeles and his son J. H. Blackstone of Nanking, China, have been appointed as trustees to administer the Fund. It is the purpose of the donor that these funds should not constitute an endowment, but that they be used during a period of years for the strengthening of evangelism in its strategic needs.

The scope of the Fund will include several countries of the Orient, but because of the importance of China as the possible spiritual leader of the East, the main objective is the China field, where a definite programme is being undertaken.

**The Urgency of the Need** The motive of the gift was largely the realization of the undeveloped opportunities of evangelism throughout the mission world. Many of these opportunities have been created by the various institutions, but through the lack of sufficient force and equipment, they have been left untouched. In the area of many higher institutions the day school systems, which really belong to evangelism, are neither properly developed as feeders to the institutions, nor utilized as agencies for the extension of the Church. Through the work of some medical institutions an opening has been made into countless homes but, for the most part, evangelism has not been able to take advantage of this access prepared through the medical work. Many districts containing well established work and having within their area a number of cities ripe for opening are, in some cases, without supervision or are inefficiently manned. So throughout the mission world we

are face to face with the wide-open door for evangelism, unnumbered opportunities prepared by schools and hospitals for direct gospel preaching, millions of individuals having their prejudices sufficiently removed to incline a willing ear to the Gospel, a sweeping manifestation of God's power in many regions pointing to a great harvest could the reapers be sent forth, and yet evangelism, which is the focal point of the missionary regime, is entirely unable to embrace the wonderful opportunity. No greater problem can engage the missionary thought to-day than the immediate strengthening of evangelism to prepare the way so that Christ may enter in.

Akin to this, it is of the most importance that we vitalize our existing institutions with evangelism, emphasizing strongly the Word of God along with the secular curriculum and making the spiritual development of the soul of even greater importance than the training of the student's mind. The Stewart Fund has come into existence for the purpose of increasing, as far as possible, the evangelistic force in strategic places, and of helping the established work in both the training and use of evangelistic workers.

Aside from the incidental grants made for specific purposes, the work of the Fund of China will be confined largely to a programme comprised of eight classes, which will be carried on almost entirely through the regular societies, as it is not the purpose of the Fund to establish new work apart from the existing agencies.

Perhaps the most important among the above is the co-operation in connection with the Bible training schools and work throughout China. Together with some grants which have already been made to various Bible schools, continued co-operation will be maintained with three Bible training schools in South, Central and North China respectively. Although the complete arrangements for carrying on this work have not been finally consummated, much progress has already been made toward this end.

For the Central China region the project will be carried out in affiliation with the Nanking Theological Seminary

and a prospectus drawn up by the parties most immediately concerned is now being referred to the various missions and the Evangelistic Fund for final adoption. Considering the fact that the output of men from the theological course proper, will be necessarily small for many years to come, and also that many of these men will be required for positions of a general nature, secretaryships, interdenominational work, editorships, directive work in various organizations, pastorates of large city churches, and so forth, it is evident that there will be for some time to come a dearth of men to supply the rank and file of the pastorate. For this reason the Fund will concentrate upon Bible training in the shorter courses, with the view to increasing the output of men trained principally by instruction in Bible to fill the positions as ministers to the waiting churches and congregations.

**Holding  
Pastors'  
Institutes**

The second class of work is the establishing of pastors' institutes especially for the benefit of the men who are in charge of congregations and responsible for regular preaching services.

When one thinks of the large number of helps which are available to the ministers in the homeland, such as conventions, Chautauquas, close intercourse with their associates, and an inexhaustible supply of literature, all of which become a continued source of inspiration, it is very evident that there is a great lack of similar inspiration for our pastors here on the field. It is the intention of the Fund to establish two or three summer institutes specifically for the benefit of the pastors and ministers, the programmes for which will centre around the "Spiritual Meaning of the Word" and the "Power of God's Spirit in Evangelism."

The plan will be to provide for a rotary attendance to these institutes so that all the pastors and ministers who desire to come may attend at least once every other year. It is hoped by these institutes to infuse into the hearts of our preachers a deeper faith in the power of God's Word to convict men of sin and a greater zeal to reap a harvest of souls. For the present year, owing to other interests, including the Fall Evangelistic Campaign, a combination

has been effected for the summer programme, and eight or nine conferences with which the Fund is more or less connected, have been scheduled.

**Bible Institutes for Church Members** The third class is directly for the benefit of the church members or communicants. Possibly one of the principal causes for inactivity in the church members is their lack of knowledge of the Word of God. It is difficult in the average mission station and more especially in the outlying districts, to carry on any thorough course of Bible study for the rank and file of the church members, inasmuch as missionaries are too greatly burdened with various responsibilities to give the necessary time for regular continued instruction, and Bible class teachers among the Chinese are not available in sufficiently large numbers. To accomplish this end, of more fully indoctrinating the church membership, Bible classes will be held in a central location to which an invitation will be extended to all the denominations to send members from their constituency for a period of a couple of months for each rotation.

On account of its central position and because a satisfactory plant is already available, the class for Central China will be held at Nanking and it is hoped that its work may be inaugurated the next winter. Could this work be carried on for a succession of rotations covering a number of years, a good many thousands from the church constituency might obtain a sufficient grasp of the Scriptures to make them efficient in the service of the Church.

**These Three Forms of Work to be Co-ordinated** It is intended to make the above three classes of work harmonize. Through the agency of the interdenominational classes for Christians persons will be found who may enter the Bible training schools, and by assembling our pastors and preachers in the institutes, their co-operation can be obtained in securing new recruits for the Bible training schools, and in utilizing the church members who have attended the class in the local work.

**Opening of New Centres** Another class of work is for the purpose of opening up cities in which no work has hitherto been done. It is planned to combine the dif-

ferent phases of work in one plant for the sake of economy and of making an equal impression on the minds of the Chinese in regard to both the spiritual and the secular work. To this end a simple and commodious building will be erected in such cities. In these buildings school work may be carried on in the day time, with Bible classes and night schools in the evening and special evangelistic services on Sundays.

Several of these stations have already been definitely provided for. A chain of such stations will be periodically visited by a band of workers, consisting of at least one strong preacher and of someone prepared to give lectures and instruction, who will deliver a special series of lectures in each station and assist the pastor and local workers in definite evangelism including house-to-house visitations, systematic distribution of literature and a thorough programme of personal work. This visiting band will provide an intermediate supervision of out-stations which should enable the local missionary to supervise a larger area.

In the larger cities and more concentrated mission centres there should be a yearly programme of evangelism for the purpose of enlarging the contact of the local church with outsiders throughout the fall season, followed by special meetings for definite decision throughout the winter, and endeavours to adjust the new converts to their church relation and to some activities of church service during the spring season.

**Providing**  
**Evangelists** In connection with this, as the fifth class, a group of strong evangelistic speakers is being secured, who will be made available for holding series of meetings in such cities as may invite them, for the purpose of bringing people to decision, and individuals to conversion.

**New**  
**Missionaries** As the sixth class, new missionaries are to be placed in certain institutions where very great evangelistic opportunities have been created and are as yet entirely unprovided for. During the past year the Fund has assisted in sending out about fifty-five missionaries, who are, of course, directly under the various mission boards.



**Literature**

The remaining classes refer to literature, including the continuation of the present "Distribution Fund" and also a special effort through the press to bring a continued evangelistic message to the leaders of China and to the average newspaper reader.

With the momentous conditions that enthrall the world at present and the many indications that the time of this gospel dispensation may not be long, this Fund purposes to assist in an immediate extension of the evangelistic work, carrying the gospel witness as far as possible to those who have not yet heard it, so that, should the time be shorter than we think, the utmost will have been done to proclaim Christ to those who are in darkness, and also to provide plant and equipment in expanding the permanent work, should we be permitted to carry on the gospel propaganda for decades to come.

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# PART V

## GENERAL AND RELIGIOUS EDUCATION

### CHAPTER XXXVII

#### SOME EDUCATIONAL DEVELOPMENTS IN THE PAST YEAR

Frank D. Gamewell

Various phases of education are represented in this issue of the YEAR BOOK by those especially related to the work described. It remains for us to call attention to some of the developments of the past year not covered by special articles.

Some years ago the publication of a speech delivered by Lord Haldane, at Manchester, England, produced a profound impression throughout the educational world.

In it Lord Haldane said: "Next to the material means of our subsistence, there is nothing so interwoven with the sources of national power as the quantity and quality of our national intelligence. On it depends not merely commercial success, but every hope we cherish for an ampler democracy. . . . The teacher is the great leveller and his function is not to level down but to level up."

Prof. Sadler, in commenting on this address, said; "What has happened during the past few years is a new kind of revolution, but a revolution none the less. . . . The true focus of every great educational movement is a vision of a new way of life."

Just as democracy seems to be spreading itself slowly but irresistibly over the world, so the unrest that has characterized education to a marked degree for the past decade, is registering itself concretely in world-wide efforts to relate the school to the life of the people.

## I. Government Education

Vocational  
Education

In western lands where vocational education has been increasingly occupying the attention not only of educators but of legislators, there is recognition of the fact that vocational education is more than a school problem; that it must be accepted as a great social problem, and that "it will never be satisfactorily solved until all those forces and agencies that are interested in social amelioration and human progress can be brought together for a co-operative and concentrated attack upon those fundamental evils that are beneath the surface of illiteracy, inefficiency and poverty."

When we consider the former system of education in China the following information on government education, which was furnished by Dr. Fong F. Sec for the July issue of the *Educational Review*, reveals the truth of Dr. Sadler's utterance that there has been a new kind of revolution, but a revolution none the less, and the truth of his further utterance that the true focus of every great educational movement is a vision of a new way of life.

Vocational  
Association  
of China

"The predominance of unskilled labour and the consequent poverty of the country are engaging the serious attention of some of the thoughtful men of China. The solution of this problem is to be found in vocational education, which aims to teach every person a certain trade or handicraft, so that he will be useful to society and able to earn his own living. Dr. Wu Ting-fang, Chang Chien, Liang Chi-chiao, Fan Yuan-lien, Tong Shao-yi, C. T. Wang, Yen Hsin, Tsai Yuen-pei, Dr. P. W. Kuo, Hwang Yen-pei, and others, have organized the Vocational Association of China. The Association has decided to open a vocational school in Peking, in which both male and female students will be received."

Dr. Fong Sec adds that the promoters intend to establish some day, evening and Sunday vocational schools, and that they are doing publicity work in calling attention to the importance of vocational training.

**Vocational  
Education in  
Kiangsu**

Dr. Fong Sec also sends the following: "Kiangsu has seven provincial factories. Recently the Chief of the Industrial Bureau suggested to the Civil Governor to open an apprentice school in each of these factories. The apprentices are to be taught the common knowledge necessary for a workman. The age of the apprentices is to range from twelve to twenty-four. They are to spend half a day in the classroom and half a day in the work-shop, and there are to be two classes in each factory with fifty apprentices in each class. When their products can be sold; they will be given wages. They are to have at least eighteen study periods a week. Their studies are to embrace: Good Manners, Reading, Writing, Composition, Arithmetic, including the use of the abacus, Simple Book-keeping, etc. Those apprentices who can read are to finish the course in two years, and those who cannot read, in four years."

Allied to the subject of vocational training is the Conference of the Superintendents of Industrial Schools, which is to be held in Peking, during October of the present year. Delegates are to be sent from each kind of industrial school and will be expected to make investigations and to report on the industrial conditions in their respective provinces.

**Workshops  
in Technical  
Schools**

Recently the Ministry of Education sent instructions to the different provinces ordering the establishment of work-shops in technical schools, to be conducted as in ordinary factories, so that the students may have practical training. The importance of giving the students a chance to handle tools and machines was emphasized, and the making of articles in metal, wood, cane and bamboo, dyeing, varnishing, pottery-making, etc., suited to local conditions, with constant effort toward the improvement of products. The products are to be sold and after the cost of production has been met the profits are to be divided among the students.

**Government  
Educational  
Association**

The Association known for more than twenty years as the Educational Association of China was led to modify its name and is now known as The China Christian Educa-

tional Association. The action was prompted by the feeling that foreigners should not usurp a name that naturally belonged to Chinese. Among the reports on government education from Dr. Fong See is one on the recent organization of an Educational Association of China. Such an Association was formed in 1912, but went out of existence in 1914. On March 25th, 1917, the Ministry of Education and the principals of the different schools and colleges in Peking, and other educators, organized the Educational Association of China, having for its purpose the investigation of educational problems and the promotion of the educational interests of the country generally. Membership is to include "educational administrators, teachers, persons who have had experience in education, and men of reputation and standing." The Association is temporarily located in the headquarters of the Educational Club of Peking.

#### **Schools for Mongolia**

The Ministry of Education and the Board of Mongolian and Tibetan Affairs have decided to establish fifty primary schools, six high schools, and four teacher-training colleges at different places in Inner Mongolia. The medium of instruction in these schools is to be Chinese.

#### **Vacations**

Dr. Fong See further informs us that the Ministry of Education lately sent an order to the schools under its control giving suggestions to students for the proper use of vacations. It offered a number of practical suggestions, such as carrying on investigations, collecting, travelling, lecturing, reviewing, making up back lessons, inspecting agricultural, technical and commercial establishments, etc.

#### **China's Educational Budget**

The educational budget for the current year as drawn by the Ministry of Finance is \$13,953,208, which at the present favourable rate for silver would be less than G.\$10,000,000.

We have no way of knowing what private expenditure for education is in China. In America, where the school population is probably one-fourth of the school population of China, the total annual expenditure for education, Government and private, has reached the vast sum of a

thousand million dollars. This means that financially as well as in other ways, China has a long way to go. But she has *made the start*, and mass and momentum are closely related.

**Educational Statistics** Immediately following the Revolution of 1911 the statistics furnished of government schools gave a total of slightly less than one million students. Therefore we were inclined to reject the claim for approximately 3,000,000 students in Government schools which was made two years later. The Ministry of Education furnishes the following detailed statistics for 1914:

Primary Education .. .. .	..	..	..	..	3,485,807
Secondary Education .. .. .	..	..	..	..	117,313
Higher Normal and Colleges .. .. .	..	..	..	..	36,122*
Universities .. .. .	..	..	..	..	3,964

A study of the detailed tabulation of these statistics is interesting. In highly favoured America we lost formerly more than fifty per cent after the first four years of the grades, and seventy-five per cent by the time we reached the secondary school. By means of vocational advisers in the grades, the junior high schools and other measures, the elimination has been decreased. It is not surprising that in China the loss in secondary education is approximately eight-fold greater.

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\*The numbers stated under higher normal schools and colleges are surprising, 36,122. Of these 27,848 are given as law students, nearly half of this number being students in private law schools. China doubtless needs lawyers, and many of those studying law are preparing for political careers, but we confess to some anxiety as we read these figures and recall observations a few years ago in India. A book by Garfield Williams on "The Indian Student and the Present Unrest" shows how the excessive number of college-trained barristers-at-law, unrelated, by virtue of their training, to the life of the people, and without means of support, was responsible for much of the political unrest in the Bengali district.

Again, under the universities, of the total of 3,964 students, 1,059 are taking courses in law; 1,713 are in the preparatory department, and only 30 are given as taking courses in Arts.



There are problems, many and perplexing, in educational work throughout the world, and these are naturally intensified by conditions in China, but progress is being made and we believe the present Minister of Education, Mr. Fan Yuan-lien, if relieved from the embarrassment of insufficient funds, will greatly advance government educational interests.

**Government  
and Mission  
Education**

What we have written has largely to do with government education, and it is well for us to keep in touch with government schools. We are here not to compete with these schools, but to co-operate with the Government in all possible ways so far as this can be done without defeating the purpose for which our schools exist. We believe there is an increasingly sympathetic understanding of the object of mission schools by both government and public schools. During the year we have received repeated marks of consideration from the Kiangsu Provincial Educational Association, and we rejoice in all that bridges the chasm which tends to separate us.

## II. Union Higher Educational Institutions

**Union Mission  
Institutions**

It is comparatively easy to project a new union institution, as in the case of the West China Union University, but the bringing together of existing work where the roots of individual institutions have become deeply imbedded, is a difficult task and involves a time element for which allowance must be made.

The Fukien Union College has completed its first year of work, with most encouraging results, and the new Peking University, which has been in process of formation for several years, hopes to begin work in the autumn of this year.

The Arts Department of the Shantung Christian University expects to remove from Weihsien to Tsinanfu, where a large building programme in connection with the University is now being carried out.

The University of Nanking has made steady progress and the completion of the Swasey Science Building has added much to its facilities for work. West China Union University has approximately one hundred acres of land and is going forward actively with its building programme. Including residences, dormitories and teaching buildings, there are forty buildings under way, fourteen of which are union buildings, though nine of these are temporary.

An expanding educational work inevitably imposes heavy burdens in connection with necessary buildings, equipment and endowment. We are convinced, however, that in our leading institutions these things do not so overshadow the thought that the all-important teaching staff is relegated to a place of lesser importance. On the other hand, we have noted a persistent effort to place first things first, and we believe that the securing of an adequate, thoroughly qualified faculty is claiming larger thought on the part of the directors of each of our institutions than ever before.

### III. The China Christian Educational Association

Local  
Associations      In the plan of the re-organization of the China Christian Educational Association, China was divided into eight units, with the understanding that existing associations should be linked up with the central organization if not yet in affiliation with it and that new affiliated associations should be formed where needed. We are grateful to be able to report that in seven of the eight units this work has been done and that in the eighth unit the association is now in process of formation. The first meeting for organization will be held this summer. We had with us representatives from each unit, including the one in process of formation. Through the reports of these local associations the work of the entire mission educational field was brought before us. We are increasingly convinced of the large possibilities for usefulness in these local associations and we trust that a feature of their annual meetings may be provision for full reports with findings to the meetings of the Advisory Council. In my

last report I stated that I thought the associations, generally speaking, should be organized by provinces. In East China and Central China transportation facilities are such that three provinces in each case have united to form an association. If the province is adopted as the unit it will be advisable to hold occasional inter-provincial meetings.

**The Educational Review** The *Educational Review* has been published quarterly and the four numbers for 1916 make a volume of over three hundred and sixty pages. The *Review* seeks to keep the local associations in touch with each other and all in touch with the central association. The membership fee of the China Christian Educational Association, of one dollar local currency, covers the subscription to the *Review*. Owing to the enhanced cost of production the *Review* has been published at a loss, but we hope that with the return of normal conditions and an increased membership the *Review* will be self-sustaining. We desire to express our appreciation of the continued co-operation of the Editorial Board.

**Educational Review in Chinese** Repeated requests have reached us from various directions to publish a review in Chinese. The Commercial Press issues an excellent review but it does not meet the needs of our mission elementary schools. With the proposed strengthening of the office in Shanghai we shall naturally give attention to the request for an elementary journal in Chinese.

**Kiangsu Educational Association** Through the courtesy of Mr. David Z. T. Yui and other members, we have been repeatedly invited to various meetings of the Kiangsu Government Educational Association, and it was our privilege to arrange for an address before the Association by Mr. Frank Crone, Director of Education of the Philippine Islands.

**Survey of Christian Educational Work** At the last meeting of the Advisory Council, April 1915, the China Continuation Committee was requested to co-operate with the China Christian Educational Association in arranging for a survey of Christian educational work in China, and the name of Dr. M. E. Sadler, of

Leeds University, and of Dr. E. D. Burton of Chicago University, with Dr. T. H. P. Sailer of New York were suggested. Present world conditions have not favoured the carrying out of this survey at this time. There has been some preliminary correspondence and the General Secretary, during a recent visit to America, on two occasions discussed the matter somewhat in detail with Dr. Burton, who expressed himself sympathetically regarding the proposed plan.

The China Continuation Committee, at its Annual Meeting in 1916, voted that "As soon as possible arrangements should be made for carrying out the general survey of Christian educational work in China referred to in the report of the China Continuation Committee for 1915." We believe that it would be well to reaffirm the former action and that such preliminary steps as may be possible should be taken.

<b>Work of the Office</b>	In addition to routine correspondence and the not infrequent large use of time in the research work necessary in supplying information requested, over two thousand six hundred pamphlets have been received and entered in a loose-leaf register and filed. Four hundred and seventy-six bound volumes, in English, have been indexed. We have between two and three thousand volumes in Chinese. Indexes have been prepared and printed for Volumes VI, VII and VIII of the <i>Educational Review</i> . A register of mission schools has been made, probably as complete as is possible with changing conditions. The preparation of the material for the <i>Educational Review</i> for the press has involved a large amount of time.
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<b>Strengthening the Office</b>	At a meeting of the Executive Committee of the China Christian Educational Association held April 13, 1917, the General Secretary called attention to the need of the more adequate strengthening of the office, and stated that the plan of organizing local associations for eight units had now been practically accomplished and the time had now arrived for the next step. In order that this should be taken a more adequate
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office organization was essential. Definite measures toward the strengthening of the work were adopted and we hope results will be registered during the year.

**Trend of  
Modern  
Education**      The trend of modern education is toward an education that prepares for service. The student of education is impressed by the widening scope of the school, that is no longer limited to the formal work of the class room, but is reaching down into the home and out into the life of the child.

At the recent Panama-Pacific International Exposition one of the principal buildings, known as the Palace of Education, was set aside for the greatest educational exhibit that has ever been brought together up to the present time. The exhibit, while utilizing models, charts and maps, made large use of living demonstrations. In connection with the meeting of the National Educational Association of the United States and the International Congress on Education, at which twenty-nine countries were represented, Madame Montessori had in daily operation a demonstration school, showing how the work is done that has made her name a household word. The famous Gary Schools demonstrated the system by which the seating capacity of a school is doubled and school is related to the life of the community. The Extension System of the University of Wisconsin was so presented that the service of the University to every phase of the life of the state was strikingly shown.

Oliver Wendell Holmes, when asked when he would advise to begin the training of the child, replied, "With the grandfather." The school cannot do that, but the United States Commissioner of Education took the trouble to secure the names and addresses of twenty thousand mothers to whom was sent helpful literature concerning the child. Vocational schools and vocational advisers are seeking to meet the responsibility of the school to the start in life.

God is working through a thousand channels in His efforts to bring this world to Himself. Notwithstanding

the unparalleled struggle of the hour we believe that modern education is being increasingly used to make dominant the Spirit of Him who said, "But I am among you as he that serveth," for the spirit of true service is the spirit of the Christ. May we more and more succeed in infusing this spirit into the schools of China.



## CHAPTER XXXVIII

### THE HIGHER EDUCATION OF WOMEN

(Exclusive of Medical Education)

Luella Miner

The Term  
"Higher  
Education"

"High" is simply a matter of comparison, and we will take anything projecting above a line bounded below by eleven years of preparation, as qualified for notice in this article.

The lower and higher primary and middle school courses, as laid down by the Government, cover eleven years, and in the missions, graduates from schools called variously middle school, high school or academy have completed eleven or twelve years of study, but evidently the rate of speed or the ability of the student in the different schools varies, for the products are not so fully "standardized" as in similar schools for boys.

This article must deal only with mission schools, as diligent search reveals nothing else even trying to project its head above our delimiting line. Graduates of government normal schools need to take from one to two years of preparatory work in order to matriculate as freshmen in the mission colleges.\*

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\*These normal schools are not even up to the mission schools in standardization. Their aim in all places is to cover the curriculum as laid down by the Board of Education, but the lack of properly qualified teachers handicaps schools for girls even more than schools for boys. In some places it is impossible to secure teachers of English, and generally graduates of these schools have most elementary and superficial instruction in mathematics and science. Some of the government middle schools for girls are giving more time to these branches, and their graduates are better prepared to enter college than those from normal school, who, after finishing the primary and one year of preparatory, have four years of specialized normal training. So, though their years of study total twelve, they must give much time to the study of algebra and

### Colleges for Women

Taking up women's colleges we find only two which have full four year courses, the North China Union Women's College and Ginling College. If one year of work be added below the freshmen year, these colleges would walk abreast of sister colleges in America; as it is, they must be content to rank with corresponding arts colleges for men in China. Perhaps, however, the long years of careful study given to Chinese language and literature, with the considerable

geometry, and in some cases to Western science, history or English before they can matriculate in our present women's colleges. The graduates of the Government Normal School for Girls in Peking are fully prepared in Chinese studies and in English to enter the freshman class in the Union Women's College. When we consider how recently government schools for girls have been established, the progress which they have made is most commendable. We do not know, however, of any government plans for college or university training for women.

It is reported that the Government is this year establishing in Moukden a school for girls to give two years of instruction beyond the middle school. Here the question would arise whether the middle school reaches the same standard aimed at in schools for boys.

The extension of the Tsing Hua College examinations to women has, however, opened the door for twenty young women to go to America for more advanced education. In general they have there taken one or two years of preparatory work before matriculating in college. The women's colleges in China are now making no special effort to prepare students for these examinations, as the number who can go to America is very limited, and Middle Schools where algebra, science, and Western history are taught in English fully prepare students for these examinations with the exception of French or German.

Statistics of Chinese (non-missionary) education for women and girls, furnished Miss Miner by the Ministry of Education, (March 24, 1917,) are as follows:

	<i>No. of Sch.</i>	<i>No. of Students</i>	<i>Years of Study</i>
<i>Normal School</i> .....	42	4399	5
<i>Middle School</i> .....	6	657	4
<i>Vocational School</i> .....	15	1468	3 or 2

The diploma of a higher primary school is required for admission to any one of the above schools.

amount of time given to essay writing, balances the more thorough training given in western high schools in science, so that our freshmen are not much behind those in American colleges.

**North China Union College for Women** The North China Union College for Women was organized in 1905 under the management of the North China Educational Union, with the American Board, Presbyterian Board and London Missions co-operating. The Women's Foreign Missionary Society of the Methodist Episcopal Church later joined in the Women's College. In addition to the college course of four years, four special two years' courses are provided, with the same entrance requirements as the freshman class in college, namely higher normal, higher kindergarten, scientific and higher religious education. At least half of the work in each of these courses is taken with the regular college classes. The instruction is in Mandarin, with English as a language study, but for students who desire it, certain branches are taught in English.

Fourteen have graduated from the full college course, and eight more will graduate in June. Twenty-five have graduated from the special courses. In 1916 there were forty students in the regular classes, and several others taking part college work. These came from nine provinces and Korea, and represented eight denominations.

This college will doubtless be one of the departments of Peking University, which is now being organized to include all of the higher educational work of the region, except that under the China Medical Board. It spent ten years on American Board property, but in the autumn of 1916 moved to buildings of its own, a large ducal property with a history running back into the 15th century, with fine old buildings. This property, costing \$15,000 gold, was purchased by a women's board connected with the American Board, but it is hoped that the other co-operating boards will soon contribute equal amounts, which will enable the college to purchase adjoining land and erect much-needed buildings.

The sphere of this college touches that of Ginling College somewhere north of the Yangtze, and is bounded in other directions, as far as we know, by the Pacific Ocean, the North Pole, and the sphere of a college for girls located near Constantinople.

**Ginling College** In Ginling College, Nanking, the mission boards co-operating are the American Baptist, the Foreign Christian, the Methodist Episcopal North, the Methodist Episcopal South, and the Presbyterian North. The trustees of the University of Nanking act also for Ginling College, thus giving it legal standing.

It opened its doors to its first class in September, 1915, just ten years later than the North China Union Women's College; its first chapel service was attended by eight students and six teachers. Its second full year is drawing to a close with eighteen students registered, representing five provinces, ten preparatory schools and eight missions. Next year's enrollment promises to necessitate a move in the near future from the beautiful rented Chinese club house which has provided the first home for the college. Ten acres of land nearer Nanking University have been purchased and it is hoped soon to secure ten more. The President, Mrs. Lawrence Thurston, writes, "Fifty thousand dollars for plant and equipment may buy the land and erect buildings for the infant years; further equipment and endowment to provide for an adequate faculty must be provided if the college is to grow. We are convinced that college education for women must be provided in China and we must be able to honestly offer advantages in some measure comparable with those which attract students to America. All our work except in the Chinese Classics is given in English."

**Women's College Foochow** The Women's College of South China, connected with the Methodist Episcopal Mission, Foochow, was opened, as a college, in 1915, and has now eight students. A large high school is connected with it, and the building is one of the finest among the girls' schools of China. At present this college is doing only two years of work, and six have

finished this course. English is the medium of instruction. Of about the same grade is the Foochow Girls' College connected with the American Board at Ponasang. Here about one-third of the instruction is in English. Twenty-eight have been graduated. The standard for the middle schools is being raised.

In 1915 the Canton Christian College reported twenty-six girl students, but it is not known whether any of these are above middle school grade; no later report is at hand. St. Stephen's Girls' College in Hongkong, while doing advanced work in English, is of middle school grade. The Hongkong University now offers local examinations for girls as well as boys (conducted on the same lines as those of the Universities of Oxford and Cambridge). No girls, as far as known, have taken these examinations, but another door of opportunity is opened.

There should be a union college in South China which would provide instruction for all students above good middle school grade, including higher normal and kindergarten normal. How could this institution be adapted to accommodate dialects so different as Cantonese and Fukienese and the Mandarin spoken in Kwangsi? The question would also arise as to whether medical instruction should be provided in an institution affiliated with this union college.

Evidently the demand for training above that received in middle schools will soon raise the question of a college for West China. At present the few who aspire to higher education go either to Nanking or to Peking.

In Nanking a Bible Teachers' Training School, a union institution, offers instruction to middle school graduates, but has only three or four students in this more advanced course, which covers two years.

We quote from the "Findings of the National Conference" of 1913: "These institutions (union colleges for women) should include advanced normal, kindergarten, and Bible training." Until far more teachers and equipment

**Canton Christian College**

**Need of Union College in South China**

**Policy of Union Colleges for Women**

are available for higher education, it would seem wise to connect all our work above middle school grade with the union colleges for women, especially where the college medium of instruction is the vernacular. Higher normal and kindergarten students gain inspiration and thoroughness by taking psychology, principles of education, household science, English, and other studies with college students, and the college students may elect special courses in education from the other curriculum and gain practical training through association with normal and other special students. The mutual benefit is equally great where institutions for advanced Bible training or religious education are affiliated with the colleges.

**Admission of  
Students from  
Government  
Institutions**

It is considered inadvisable to admit students to the first year of college, or to any special courses which run parallel with the first two or three years of the college course, unless they are fully up to the requirements. On the other hand it would seem wise to provide, in connection with some of our women's colleges, special classes covering the work of a year or more of middle school mathematics, science, and English so that graduates of non-mission schools can here prepare to enter college. To furnish variety and stimulus they might be admitted to some freshman classes, but should not be classified as college students until their conditions are "made up." They object, not entirely from pride, to entering the regular classes in mission middle schools as they have already done much of the work and the time-table does not give them freedom to take just the studies which they need. The conditions at Ginling College, where entrance requirements in English are higher than at the North China Union Women's College, are different, and Mrs. Thurston writes, "We plan to offer a special year in preparatory English in which we should attempt to cover the work of four years of high school English—doing nothing else. We should admit to this class only students in every other way prepared to enter college and we should require double fees to ensure the continuing of the student, crediting two years' tuition. Other than this we intend to leave all preparatory work to the schools now doing high school work."



**Educational  
Needs of  
Women**

We quote again from the "Findings": "Principals and other leaders in our educational work should study the educational systems of the Far East, with a view to taking advantage of their excellences. Our educational system should be adapted to meet the present needs of Chinese women."

Much original investigation is needed to adapt our higher education to the needs of the Chinese women. It should contribute to raise the entire economic, social and religious life of China. Mrs. Thurston writes, "Science work, to be vocational, needs to be treated from the point of view of woman's needs." The great demand for college graduates to teach in high schools suggests that they should be specially trained for this, rather than in methods for primary teaching.\*

\*To those interested in this subject we recommend the following articles in the *Educational Review*.

October, 1915, Ruby Sia, B. A., "Higher Education for Girls."

October, 1914, "Christian Education of Women," Pages 17,18, 19,22-24.

April, 1916, page 95, Mrs. Thurston, "Higher Education of Chinese Women, Aims and Problems."

Also, in the YEAR BOOK 1913, page 303, "Woman's Education in China", Laura M. White.

In the CHINA MISSION YEAR BOOK, 1910, page 228, "Medical Education for Women".

## CHAPTER XXXIX

### THE SUPERVISION OF EDUCATION IN SZECHWAN

E. W. Wallace

**West China  
Christian  
Educational  
Union**

In October, 1916, the West China Christian Educational Union celebrated in Chengtu the tenth anniversary of its organization. It was founded in 1906 by a small group of far-seeing missionaries, who wished to organize a university, but who realized that properly prepared students must first be secured before university work could be begun. So the Educational Union was commenced as a stepping-stone to the university. It was to standardize courses of study and to examine students. By the time that the university came into being, in 1910, the Educational Union was well-established and had proved its value. At the tenth anniversary, in 1916, the Union was able to report 270 schools, 9822 students, 823 teachers, and, at its last examinations, 1236 candidates.

**The Board of  
Education**

There has been throughout the closest relation between the university and the schools. According to the original constitution of the Union the courses of study, examinations, etc. for the schools were under the control of a Committee on Primary and Secondary Education, which was composed of representatives of the missions with the addition of other foreign teachers. This body, together with the Senate of the West China Union University, made up the Board of Education, which had general advisory relations to all branches of education. This constitution was radically amended in 1916. There is now one controlling body, the Board of Education. It is composed of two representatives from each mission, one from each ecclesiastical body, two from the Senate of the University, one from each normal school, and the General Secretary of the Educational Union. These appointments are for three years, one-third

of the membership dropping out each year. The Board has advisory relations to higher education and legislative power with regard to primary and secondary education. Its powers, naturally, are over the courses of study, examinations, etc. and not directly over any schools. The Board meets annually for two or three days.

**Executive  
Committee  
Meets Fort-  
nightly**

During the year the business of the Union is conducted by the Executive Committee, composed of twelve members appointed by the Board of Education (of whom six are Chinese and six foreigners), three co-opted members, and the General Secretary. It meets regularly twice a month for half a day. There is, in addition, an Educational Association that meets annually at the same time as the Board of Education. Its membership is open to any teachers in schools of the Union who attend the meeting. This body has been organized in order to give the teachers, especially the Chinese teachers, an opportunity to listen to and discuss papers on educational topics. It has no legislative power but it may make recommendations to the Board of Education.

**Local  
Teachers'  
Associations**

In a few cities local teachers' associations have been formed, and there is a place here for much valuable work, when the Educational Union staff has time to assist in the preparation of topics for discussion. Local initiative is apt to spend itself in a few months. The regular issuing of topics and suggestions for meetings would probably result in these associations becoming important agencies in developing the teachers.

**Finances**

The budget of the Union, which amounts annually to about Mex. \$1200 is provided by contributions from the missions, fees for the registration of schools, and examination fees (charged in the middle school and higher primary but not in the lower primary schools). The budget for the General Secretary is not included in this. His salary and all his expenses, including the cost of travel when inspecting schools, etc. is borne by the Board of Governors of the Union University. A Chinese Associate Secretary is under appointment, and his budget

will be provided, half by the Educational Union and half by the Union Normal School in return for teaching. It is hoped that ultimately the whole of this amount may be contributed by the Chinese churches, which are now directly represented on the Board of Education.

**General  
Secretary for  
W. C. C. E.  
Union**

The direction of so large an educational system cannot long be left to voluntary effort, nor can it be undertaken in the odds and ends of the time of busy missionaries. As early as 1908 steps were taken looking toward the securing of a man to devote his whole time to the interests of the Educational Union. It was felt advisable, in view of the intimate relation existing between higher and lower education, that such a man should be closely connected with the University. When the Board of Governors of the West China Union University was organized it agreed to secure the secretary for the Educational Union, and to provide his support. It asked which would be more acceptable, a trained and experienced educationist from home, or a man whose school experience had been gained in China and who could be given facilities for study of modern education in the home lands. The latter proposal was favoured by those in China, and acting on their nomination the Board of Governors in December, 1911, appointed the writer to the position. The following year was spent in study in Teachers College, and in visiting educational institutions in the United States, Canada, and England. These visits proved of even greater value than the months of study.

**General Interest  
in the Union**

The past four years have shown, without much doubt, that such a secretary for the Union was a necessity. An increasing number of problems have arisen, and an ever-growing volume of work incident to the mere routine of managing the ordinary activities of a large educational system. Indeed, as has already been indicated, the need has arisen for a second secretary, and a Chinese graduate of the Union University is under appointment to the post. In addition to this routine there are a large mass of correspondence, conferences with teachers, days of committee work, and the investigation of educational problems, all requiring more time and thought

than the average busy teacher can think of sparing. But, on the other hand, the strength of the Educational Union still lies in the fact that it is a real *union*, not a one-man or a one-idea organization. From the first the Union has had a large number of men and women who felt a direct personal interest in its progress, and have been willing to give largely of their time and energy (and sometimes of their money) because they believe in it. The Union is vigorous and growing because of the strong corporate feeling it has, and the loyal support it receives from Chinese and foreign teachers alike.

Its relation to the University also gives it strength. The presence on its Board of a number of members of the Senate of the University, and the fact that the University is an integral part of the Union, gives a unity to our educational system that is perhaps not too common. On the other hand the primary and secondary schools are by no means overshadowed or dominated by University requirements.

Turning to its activities for primary and secondary schools a brief review of these will show best what it is trying to accomplish.

The teachers in West China represent Chinese, American, English, and Canadian traditions in education. It is no easy task to harmonize these into one uniform curriculum leading to uniform examinations. We have aimed at securing the widest possible flexibility consistent with the maintenance of a uniform standard. This has been done mainly by depending more upon syllabi and outlines of subjects than upon definite textbooks. The preparation of these has involved much labour. For each subject of the curriculum a standing committee is appointed annually, whose business it is to prepare a syllabus, if none is already available; to be on the lookout for new ideas and methods; to revise the syllabi when necessary and to recommend definite changes in the course of study; and to nominate and, usually, to provide the examiners in the subject. It is found, however, that the majority of the Chinese teachers in the primary schools are unable to work with

only a syllabus, and in some cases definite textbooks are recommended, and in others the Union is preparing books on the lines of the syllabi. All the teaching in all grades of schools, including all but a few of the highest classes in the University, is done in Chinese. In the lower primary more and more attention is being paid to the use of the colloquial, and two excellent textbooks have been prepared in the very simplest *beh hwa* for use by the children (Grainger's *Hygiene for Little Folks* 小孩衛生學 and Smith and Grainger's *Hero Stories from Western Lands* 西國英雄志略).

**Examinations** A similar difficulty has had to be overcome in endeavouring to secure some degree of flexibility with uniform examinations. This is secured by giving a wide choice of questions on all examination papers. Usually there are fifteen questions of which the candidate is required to answer eight or ten. This leaves room for individual methods in teaching a syllabus. In some cases the examiner writes to the teachers of his subject, asking for suggestions for examination questions. In other cases an examiner will issue early in the school year a large number of type questions, as a guide to teachers. There is, it is true, a certain danger of having methods imposed upon teachers by strong-minded examiners. But so far our experience has been, I think, that teachers have gained by having suggested to them many different methods of approach. On each examination there is usually one question at least of an entirely new type. This is left optional for the student. As copies of all papers are sent to each registered school and carefully studied by the teachers, such questions usually suggest new methods to them. The examinations, in this way, instead of being a drag on healthy individualism, are oftentimes one of the best incentives to growth on the teacher's part.

The mechanical labour of handling these examinations has become very great. For the examinations for June, 1917 there are nearly 1500 candidates. 20,000 question papers have to be printed and distributed. Later a band



of examiners works throughout July correcting these papers, and then comes the labour of compiling and issuing results, passcards, and diplomas.

**Teacher Training** The problem of teacher training has steadily forced itself into the foreground, and is now *the* problem that the Union is endeavouring to meet. Mention has been made of the annual meeting of the Educational Union and of the local teachers' associations, which aim to give to those who attend enthusiasm for the best ways of teaching and managing schools. More successful, because reaching many more teachers, are the teachers' institutes. The writer has conducted seven of these within the past two years. They last about a week. Teachers from a district are gathered into a central city and spend five or six hours a day watching model and practice classes, listening to addresses, and, of greatest value, taking part in lively discussions. Games, singing, an exhibit of school work, and excursions add interest. An attendance of fifty or sixty has proved most satisfactory. The staff of such an institute is generally composed of two or three local teachers of experience, and two or three of us representing the Educational Union. University students of the Department of Education have given most valuable help, and at the same time have received an insight into the real problems of the country teacher that months of study would never give.

**Normal Schools** An extension of the institute is the summer normal school. The school on the University campus at Chengtu is the best established of these. A two years' course of one month each year is offered for lower primary teachers, and this covers the subjects required by the curriculum, with emphasis on teaching methods, and lectures on teaching method and school management. The Dewey Practice School keeps open throughout the month of July in order to provide a laboratory for practical work.

In Chengtu there is a union normal school for men, and one for young women. The present courses are confessedly of lower standard than is ideal; students who have completed the higher primary course are admitted and graduate from the lower grade normal in two years. But

the demand for normal graduates is so great that it is impossible to secure a high standard at present. This September the school for men will open a middle grade course for graduates of the middle (high) school. It is a two years' course, planned to fit men to teach in higher primary schools. Ultimately there will be, it is hoped, a higher grade normal course of four years for middle school graduates, of equal standing with the government higher normal. This will prepare men to teach in middle schools.

Lastly there is the well-established Department of Education in the West China Union University, a highly specialized course leading to the B.A. degrees. As the course in the University is for six years, the last three of which are given to a number of "honour courses," it is possible to give the men a good knowledge of the theory and practice of education. The work is closely linked up with that of the Educational Union. The secretary of the Union is professor of educational administration, and the students in the department, as well as those in similar but entirely separate classes in the normal school, are given actual practice in the inspection and supervision of schools.

**Registers of  
Qualified  
Teachers**

Plans are also under way for examinations for teachers who may not be able to take full normal courses to be conducted by the Educational Union; diplomas will be given and probably a register kept of all certificated teachers. It is hoped that this will lead the missions to develop a profession of teaching parallel to the ministry, with equal standards of character and ability, and equal inducements for length of service in the way of security of tenure of positions and pensions.

**Supervision  
and Inspection**

When the need for a secretary for the Union was first discussed the advantages of having an inspector to visit the schools was in the foreground. Experience of the last four years has shown that this can be but a very small part of his work, at least when there is but one secretary. The demands of the office, in connection with the administration of the curriculum and of the examinations, together with the teaching in the University and Normal School already referred to, have

made it impossible to be "on the road" more than three or four months in the year. In a land of distances and slow travel such as Szechwan, this permits of visiting only a small fraction of the three hundred schools of the Union. It has seemed more economical of time and more productive of results to gather the teachers' institutes for a week of consultation than to spend that time making flying visits of an hour or two each to one quarter the number of schools that one institute represents.

Proper supervision of the schools remains one of the crying needs. But it cannot depend upon the infrequent visits of one inspector. The plan toward which we are working is very much more satisfactory. By it each mission district will have a Chinese inspector, responsible to a mission or church committee. He can visit his schools once a month or oftener. Each mission will have an educational secretary, working with these local inspectors, visiting individual schools as frequently as possible, holding teachers' institutes, and having frequent conferences with his inspectors. The secretary of the Educational Union will then work most intimately with the mission secretaries and the Chinese inspectors. In this way he will be able to keep adequately in touch with the whole of the field, and to pass on to every school the results of the investigations that he and others are making.

The *West China Missionary News* is used for notices to foreign teachers, and also for the publication of articles of importance on education. The secretary of the Union is the editor of the education department of the *News*. He is also, with a Chinese colleague, editor of the same department in the newly established *Church News* (Chinese.)

#### Other Activities

Arrangements have been made with the big book publishing companies in China for reduced prices on regular school books to registered schools. An agreement has been made with the Canadian Methodist Mission Press, Chengtu, by which the latter agrees to publish for the Union any required textbooks that we may prepare in Chinese. Occasional bulletins are issued, and these will become more numerous when the associate secretary materializes. In connection with the

annual meeting an exhibit of school work is held. Notebooks, drawings, maps, handwork, and sewing are sent in. The result has been amazing. Excellent exhibits have been secured, and the interest in this part of the work of the school has been greatly increased. The exhibit is loaned to schools, and is also used at the teachers' institutes.

The problems that seem most to require  
**Present** thought are the following:  
**Problems**

1. The maintenance of adequate standards while at the same time enrolling every school that desires the help of the Union. Eighty-four per cent of the schools enrolled are of lower primary grade.

2. The securing of flexibility in courses and in examinations without doing away with definite standards of scholarship.

3. The securing of efficient teachers with adequate knowledge and skill in their profession.

4. The arranging for proper supervision for schools and students.

5. The making of the work of the school of practical value to one hundred per cent of the students. Here we have everything to learn.

## CHAPTER XL

### THE PROGRESS OF THEOLOGICAL EDUCATION IN CHINA

P. F. Price

**Theological  
Education  
Defined**

The above title has perhaps a technical sound but it should not thereby deter, for the subject in its wider aspects has a profound interest for every friend of mission work in China. "Theological education" must be understood for the present in a liberal sense, including both theological and Bible training schools, for both men and women. Such schools are at once both the highest fruitage of the labours of the past and the fountain head of the blessings of the future.

**Number of  
Theological  
Schools**

How many such schools are there in China? Who knows? Well, a year ago nobody knew exactly and guesses varied widely. It may be that we do not now know exactly how many but a year's careful inquiry, requiring a wide correspondence over the whole of China has brought us near to the actual facts. These facts, so far as we know now, are, for all China:

Theological and Bible schools.....	64
Professors, tutors, teachers.....	361
Total number of pupils.....	1861

**Grade of These  
Schools**

We confined our inquiry to schools of not less than two teachers each and of not less than five months' work each year.

But having learned the number, one will naturally ask, what is the grade of these schools? Some are of a very elementary character, admitting students who can do little more than read or write their own language. One theological school at least admits only college graduates. Five others of the schools have classes composed mostly of college men. Between these extremes there is a great variety

in grades and no standardization as yet. It is impossible at this time, with only few exceptions, to grade these schools, even if we dared to undertake such a responsibility, but we have been able to get information as to the grade of the pupils in the schools.

In response to our inquiries we find that there are in these schools:

128 Students of college grade, i.e., students who have graduated from a college.

402 Students of high school grade.

589 Students of grammar school grade.

479 Students of lesser grade.

Three schools use English as a medium of instruction. There are forty-eight schools for men and sixteen for women.

It is impossible to try to summarize all the returns here. The full report which is being printed by the China Continuation Committee in connection with the *Proceedings of the Fifth Annual Meeting* will repay careful study and analysis.

**Needs and  
Problems of  
Theological  
Education**

The practical needs and problems of theological education as they appear in the returns are briefly: (1) Good textbooks. As Dr. J. Campbell Gibson puts it, "We need first, textbooks; second, more textbooks; third and most urgent, better textbooks." (2) The need of a settled nomenclature in the field of theological thought. (3) A wider range of studies in many of the schools. (4) A better classification of students. (5) More good teachers. (6) All the time of the teachers already allocated to this work. (7) Foreign teachers who are more up-to-date in regard to acquaintance with the currents of Chinese thought. (8) More highly qualified Chinese teachers. (9) A better grade of students in almost all the schools. (10) The solution of economic problems, stipends, allowances, etc. The last item has a familiar sound as regards all departments of mission work and while it is put last here, it is sometimes the first in the practical perplexities which it provokes.



In a word it will be seen that there is needed a general toning up in our theological and Bible Schools, the requiring of a higher standard of work and the raising of the schools to a higher degree of efficiency. The institutions that train men and women for Christian service should be of the highest grade both in the character of the students and in the work required. That they are all not so is a fact to be faced. To make them so is a problem to be solved.

**The Most Pressing Problem** We have touched on what is conveniently spoken of as the "practical problem," of our training work. The most practical problem, however, because it has most to do with real results, and at the same time the most pressing, is the development of the spiritual life of the students. To fail here is to fail altogether, no matter how well equipped or efficient in teaching staff the school may be, and to succeed in deepening the spiritual knowledge and in enlarging the spiritual vision of its students, raises a school to the plane of an indispensable agency in the spread of the Kingdom of God in China, no matter how handicapped in other respects it may be. Some who are in schools of highest grade speak most positively regarding the spiritual need. We do not want to multiply machinery without proportionate driving power. Knowledge without zeal and zeal without knowledge are the Scylla and Charybdis of theological education. How shall we be able to advance steadily in both knowledge and zeal? The methods of modern education intelligently applied will solve the first. The second can, apart from the ordinary means of grace, be solved only by constant and sympathetic personal contact between teacher and students. These are some of the old truisms that emerge from the new inquiry.

**Work of Committee on Theological Education** The Special Committee on Theological Education has been continued for another year. What does the committee expect to do? We hope to go forward in the pursuit of valuable information which concerns theological schools in their relation to each other. We hope through an efficient committee to begin the work of an authoritative glossary of theological and general religious terms. We hope through

a central committee to put authors, schools and publishing houses in closer touch with each other, so there may be a wider knowledge of good textbooks already in the field and a more intelligent and effective production of such as are still needed. We shall endeavour by correspondence, counsel and dissemination of helpful intelligence, to put the best of the experience of the whole at the disposal of each part, and by healthy comparison and emulation to labour for an increase in the quality of theological and Biblical education in China.

While others are building the temple of God in Jerusalem we would labour among the under workmen in the forests of Lebanon, so unifying and advising that there may be the least waste and the largest output in the preparation of the cedars that are to make strong the Beautiful House.

## CHAPTER XLI

### THE RELIGIOUS CONDITION OF STUDENTS IN MISSION SCHOOLS

Arthur Rugh

A large proportion of these students come from non-Christian homes. Approximately two-thirds of them are not Christian and even the Christian students are human and would claim to be saints only in the making. Emerson said, "We send our boys to the master but the boys educate them," and any boy who is being thus educated, two-thirds of his fellow student teachers being non-Christian and the other third children in the faith, must be expected to be both somewhat tardy in his acceptance of the faith and his growth in the same. However, the teacher and the teaching in the mission school differ from that in the school to which Emerson referred and the daily prayerful life and toil of the consecrated missionary teacher are bringing results in spite of difficulties.

These are some of the problems:

Obstacles to  
the Acceptance  
of Christianity

1. An abiding prejudice against the foreigners' religion. This is rapidly disappearing, but there was so much of it to begin with that much remains. Add to the moral indifference of a youthful human heart, racial and intellectual prejudice against the religion you preach and you have a formidable task. An "ism" of India preached by a Hindu, in a broken tongue to a group of students in Europe or America, has much against its rapid progress. Humanly speaking, that is Christianity's chance to win the schools of China.

2. When students are convinced of the claims of Christ, they hesitate to accept baptism and unite with the Church. This is more than an Occidental student's shrinking from publicity and the price of public confession. The Church, perhaps, even more than the school is in the eyes of the student, first foreign and then Christian. This is the

day of national liberty and independence. The student rightly or wrongly says, "I yield to Christ and will follow Him, but why must I join an organization and submit to an authority which rests finally in London or New York?" And then the Church, in spite of many splendid exceptions, is symbolized still in the student's mind by the street chapel with its cheap charts and benches empty, or filled with the uncouth, careless crowd of the street.

3. The programme of Christianity, as taught and followed in the mission school and Church, is not fully adapted to the adolescent student. Most mission school students in China are in middle schools and in the lower grades. Boys of that age are constituted of about ninety per cent activity and ten per cent meditation and the religious programme which will enlist his whole being and result in a life-decision and life-allegiance must be similarly constituted.

**Boy Scout Movement** If the Boy Scout Movement could be thoroughly Christianized, it would solve this difficulty. The boys' standard programme for China, as adopted by the secretaries of the Boy's Department of the Young Men's Christian Association in China, is a step in the right direction, but needs to be adapted to school boys.

**The Fundamental Obstacles** Having stated these problems, there yet remain the age-old fundamental problems of sin and selfishness in student life. In spite of all of these problems, every year sees hundreds of these students uniting with the Christian Church and engaging in its service, thanks to the faithful service of the missionaries and the Chinese Christian teachers and students.

**Student Associations** In 135 of these schools of higher grade, there are organized Student Young Men's Christian Associations with a total membership of 11,424 and with 8,833 students in Bible classes. The task of these Associations is to enlist and use the voluntary religious activity of the students on behalf of their fellow students. In this work, as in all the religious activities in

the school, there is room for improvement which we venture to predict will be along the following lines:

**Lines of  
Future  
Development**

1. A larger emphasis upon the Church and its place in the religious life of men and of nations. Personal vital religion will not receive less emphasis, but the Church must receive more. Not the sects of America and Europe with their hurtful rivalries, but the great Church of Christ, manifesting itself for the most part through denominational organization, and united in one great task of bringing to China one Lord and one faith. Church buildings will rank in architecture and expense at least with college buildings. Pastors will receive training and recompense at least equal to college professors. Men's Bible classes in the Church will be as well organized as athletics and as well taught as the sciences in college.

**Church  
Programme  
Oriental and  
Social**

2. The programme of the Church will be oriental and social. The control of the Church will be transferred as rapidly as possible to Chinese hands without decreasing the usefulness of the missionary. The term, "Social Christianity" is not satisfactory, but the programme of the Church, which will enlist the students of the mission schools in larger measure, will aim at community and national regeneration as well as at personal salvation. This is not primarily in China the age of mysticism. It is the age of social and political upheaval and the students' religious life is not roused in the defense of dogma so much now as it is by the daring leadership of a crusade. The Crusaders were mystics and these boys will search the Scriptures and pray and cry out for the supernatural in life, but they will do all this best when they do it as part of a crusade.

**Increased  
Evangelistic  
Activity**

3. There will be an intensifying of evangelistic activity. In the next few years we should discover not a few Chinese evangelists to students and should redress to a science the task of student evangelistic meetings, but more, we should enlist and use an army of personal workers and bring to a

high grade of efficiency in every school the voluntary Bible class for non-Christian students.

4. The voluntary student organization will greatly increase its value to the schools. Growth of Student Organizations These splendid Christian students, many of whom have received their faith at a great price, and hundreds of whom are thrilled with devotion to their Lord, are long hours and days in intimate fellowship with the students whom teachers and pastors see but on occasion, seeking no pay for their service, asking only leadership and training. They are a great force, only in small part used.

The mission school is more than an educational institution, demonstrating a system of education for a nation and furnishing the beginnings of a modern leadership for a new nation re-born. It is more, it is a great evangelizing force and it can be greater.



## CHAPTER XLII

### CHINESE RETURNED STUDENTS

Y. T. Tsur

I have much pleasure in accepting the invitation of the Editor of the CHINA MISSION YEAR BOOK to contribute a paper on the work of Chinese returned students. For this purpose I propose to treat the subject under the following headings: a history of the returned student movement, the principal characteristics of each period, a comparison of the students from Japan with those from Europe and America, their achievements and their difficulties.

**Dr. Yung  
Wing's Educa-  
tional Mission**

In 1872, the late Dr. Yung Wing, the "Father of the Chinese Returned Students," took over to the United States a band of thirty young boys under the auspices of the Peking Government. Including subsequent arrivals there were altogether one hundred and twenty men in this unique educational mission. Indeed this may be called the first period of the movement to send out students to be educated abroad, although we read that "even as early as the eighties of the eighteenth century two Chinese students had made their appearance in Paris and that Turgot (the renowned pupil of the Physiocrats and friend of Adam Smith), economist and statesman, befriended them and kindly wrote his celebrated *Essai sur la Formation et la Distribution des Richesses* expressly for them." Unfortunately, however all except two were recalled before they finished their studies, and when subsequently the utmost efforts were made to allow the boys to return to continue their studies, only six were granted that boon.

**Period of  
Japanese  
Influence**

On the collapse of this mission, in 1881, began the second period, which lasted up to very recent times. Prior to the Chino-Japanese War, in the opinion of the public the

superiority of the West lay merely in its guns and science of warfare. After 1895, the public became gradually convinced that the superiority of the West lay not merely in its instruments of destruction, but also in some other things. They felt the need, therefore, of exploring the secrets of Western knowledge. For this purpose Japan seemed to be the readiest as well as the nearest purveyor of such knowledge, and thus arose the demand for translations of Western literature. Later the unsuccessful Reform Movement, ending in the famous *coup d'état* of 1898, induced several hundreds more to flock to Japan. Finally the forces of reaction culminated in the Boxer outrages of 1900. The occupation of Peking by the Allies as well as the terms of the International Protocol of 1901, brought home to the people of this country that China was inferior to the West in matters even of popular education.

**Influence of  
Russo-Japanese  
War**

The argument in favour of a thorough reform was then clinched by the Russo-Japanese War, when a modernized Eastern country like our Island Neighbour could accomplish such a wonderful feat. More and more educational pilgrims swarmed to Japan, until about this time it was estimated that in Tokyo alone there were as many as 15,000 students. In 1905, the Five High Commissioners travelled abroad to study the constitutional systems of the West, and as a result the different provincial governments began to send students to Japan, Europe and America. In this period we have dwelt chiefly on the migration to Japan, in order to emphasize the influence which the fortunes of the Island Empire have produced on our returned student movement; but we do not mean to suggest that there were no students who went to either America or Europe. In fact, since 1898 the migration to the latter countries has always been fairly regular, although we do not see here such large numbers as those who went to Japan.

**Present Period**

In 1908 began the third period, when the United States agreed to waive its claim to the unexpended surplus of its share of the Boxer Indemnity. Out of appreciation and good will, the Chinese Government

has been using the money to educate its students in that country. For this purpose some fifty are sent annually to continue their studies in American universities and technical institutions, and in addition every year there are at least fifty private or self-supporting students who also repair thither.

**Characteristics of Each Period** As regards the principal characteristics of each period, we find that in the first period the boys were sent out chiefly to study the science as well as the arts of modern warfare. In the second the subjects of study were mainly political science, law and economics, though the art of warfare was not neglected. In the third period the science of government was regarded as all important, but as the principles of Western government were, in the opinion of the reigning Manchus, ill-adapted to China's needs, not much scope was given to proving the utility of that subject. This, together with the Manchus' insincere promises for political and constitutional reform, soon caused the pendulum of public opinion to swing round to technical education. In the beginning the tendency was towards the acquisition of technical theory; but the present tendency is to lay the greater emphasis on the practical side of technical education.

**Comparison of Students Studying in Japan and the West** If we compare the students who returned from Europe and America with those from Japan, the former, especially during the first two periods, will be found on the whole to be weaker in their Chinese knowledge and also less acquainted with Chinese conditions than the latter. This accounts in some measure why the former have not been successful in making themselves as useful to the country as the latter. In the third period, however, those returning from Europe and America seem to be better prepared in their Chinese knowledge and so are more familiar with Chinese conditions, but how far they are equal to those from Japan in this respect remains yet to be proved. On the other hand, the former as a class appear to be better acquainted with Western civilization, customs, usages, sentiments, methods, practices, ideas and ideals, and on the whole they seem to know their subjects, comparatively speaking, at first hand, and on a larger scale than those

from Japan. Accordingly the field of work where those returning from the West figure prominently is the technical world, as well as positions where Occidental languages are indispensable, e.g., diplomacy, etc.

**Results of Foreign Education** As yet it is perhaps too early to estimate what are the achievements of these returned students. Nevertheless, it is not impossible even now to gauge some of the results of such foreign education. And the sum total of these results is the general awakening of the country. If for our present purpose we were to leave out of consideration the pioneering work of foreign missionaries in the social re-organization and educational improvement of this country, it is fair to claim that the achievement of the returned students has not been small. The results which they have accomplished appear to be of a most far-reaching character.

**Influence on the Educational Awakening** In the first place, the educational awakening initiated and nurtured by the foreign missionaries, owes to these returned students the immense debt that they have by their direct contact with their own people, as well as the translation of Western literature, extended that work and made the educational awakening a real and vitalizing thing. In saying this we have no desire to belittle the present beneficent work of our foreign friends, but considering the fact that the problem is essentially one that requires to be worked out as well as carried to completion by the Chinese themselves, it seems that the brunt of the burden must needs fall on the shoulders of the returned students. If we assume that the educational awakening is a fact, the majority of the country's problems will be half solved.

**Influence on Political and Economic Development** Then we come to the second achievement of these students, namely, the political, social and economic awakening of the country. Of course, once the masses are awakened in the educational sense, the awakening in other directions will begin automatically and proceed apace. Thus the public has been gradually initiated into matters Occidental, Western reforms, modern inventions, modern institutions as well as habits of life, and thus the public

has begun to appreciate the truism that all nations are mutually interdependent upon one another in commerce and trade, knowledge and literature, etc. These reforms, political, social and economic, in turn have been working out other problems, and so the sum total of this universal general awakening culminated in the overthrow of the Manchus and the establishment of the Republic. Of course the path of progress should not stop here, but it may be said now that a good beginning has been made, that the outlook is not discouraging. And if the present result is at all attributable to returned students, then they may well be grateful for their foreign education.

**Problems of  
Returned  
Students**      The problems, however, are tremendous, and the difficulties which these students have to overcome are not less arduous. In fact, were there not half of these difficulties, it is reasonable to conceive that the results achieved would have been greater than what they are to-day. To begin with, we need to bear in mind that in estimating the work of these students, we should always remember the historical background of this country as a nation—its long civilization, its geographical isolation from the other nations of the world, its political absolutism, as well as its resultant conservatism and narrow-mindedness, its lack of means of communication, its familistic order of things and paternalistic order of government and organization. Consequently, the difficulties these men have to contend with and surmount, as best they can, are by no means easy. In the first place, as soon as a foreign-educated student returns to China, he or she is more or less cut off from the original source of inspiration. He thus loses more and more of the original essence and spirit, and so becomes less and less a vitalizing agent. Therefore he begins to assimilate, to get acclimatized to his old environment and atmosphere. In the second place, when he returns he begins to imbibe a different set of ideas which in many cases are of an entirely opposite character from those he has been accustomed to in the West, and in doing so he revives or calls back to life again what he used to possess from childhood. Thirdly, in the early days the returned student was an object of general



suspicion; accordingly, opposition and discouragement were his lot. Fourthly, if the returned student wishes to institute reforms, he is sure to encounter opposition wherever he goes. In this case reform means that the reformer will have either to remove the old and start all over again, or to modify the old and adapt, or graft the new thereon. When the economic side of a man is affected, there is bound to be strong opposition. Similarly, in readjusting the existing things to a new social order ethical conflicts are bound to happen, and this brings more opposition to any change or modification of the old into the new. Fifthly, the young student himself may lack experience and, oftentimes, the necessary qualification to handle the situation carefully and successfully; consequently he meets with adverse circumstances, failures, criticisms, antagonisms and, possibly, also penalty. Sixthly, he faces and works often between two opposite extremes—extreme efficiency of the West on the one hand and extreme deficiency of the East on the other. Seventhly, owing to differences of environment as well as up-bringing while abroad, there seems to be a lack of sympathy and co-operation between the students educated in Europe and America and Japan. Eighthly, the very stupendousness of the problems—the vastness of the country, the density of the population, the lack of development or organization in most fields of activity, the poverty of the country, the ignorance of the people, etc.—is itself sufficient to stagger the less stout-hearted of the few thousands of foreign educated students. Ninthly and finally, there are the numerous entangling as well as strangling foreign treaties, before which no amount of efficiency or co-operation on the part of Chinese themselves can succeed if the restrictions contained in those treaties are not abolished.

All these nine factors the returned students have to reckon with. But the movement which they form, is gaining speed as well as weight every day, and the results will be greater as the years advance. But even when all the above obstacles are removed, it seems that China will still labour under several fundamental handicaps, the biggest of which is the written as well as the spoken



language. As long as we do not simplify the written medium of communication, we cannot hope to compete with Western efficiency, for efficiency in the modern sense of the word is the minimum of time and expenditure for the maximum of return. Here it may perhaps be asked: whither does this modern efficiency movement tend? And will it bring more misery or more happiness in its train?

**The Contribution of Returned Students** In comparison with the work done by students in other countries, that of Chinese returned students has not ostensibly amounted to much. If, however the unparalleled difficulties are taken in consideration it cannot be said that they have done very little. The presence of so many returned students from so many different countries, while judged by many as a misfortune, is really a blessing. They represent to a certain extent the culture, the traditions, as well as the ideals, of different countries which, when united on the basis of Chinese culture, ideas, and ideals, will make our civilization richer and more varied, and possibly bring about an original contribution to the world's civilization and happiness both real and substantial. Without a doubt the returned students in China as a whole are most earnest in their work of re-organization and regeneration, and if the foreign nations, who are interested in seeing a new civilization arise out of the old and thereby add to their knowledge and happiness, will keep their legitimate pursuit within bounds, the work of Chinese returned students will be immensely simplified. If they will further lend a hand to assist us, the problems which these students have to face and solve may be regarded as being half solved already. How far China should be organized may be a matter of opinion. But there is no doubt that China as a nation is under-organized. On the other hand, it is open to question whether the Western nations are not over-organized, and whether such over-organization for the sake of increased efficiency does not bring about more misery than happiness, not only to the individual but also to the nation as a whole, and further whether life is not happier in China under a moderate organization than in one of excessive organization.

PART VI  
MEDICAL AND PHILANTHROPIC WORK  
CHAPTER XLIII  
REVIEW OF MEDICAL MISSIONS IN CHINA

Edward M. Merrins

The work of medical missions in China during 1916-1917 has proceeded quietly and effectively, notwithstanding wars abroad and political disturbances at home. Just before the outbreak of war in 1914, it was estimated that the staffs of mission hospitals in China then numbered about 435 foreign physicians (300 men, 135 women), with 112 foreign nurses. The Chinese physicians assisting numbered 94. Altogether, about 127,000 in-patients and 2,130,000 out-patients received treatment during the year 1914. Such figures are imposing and interesting, but no one can estimate accurately the amount of good accomplished in the relief of suffering, the removal of deformities and disabilities, and in promoting among the Chinese the good will and unprejudiced mind which tend to a favourable reception of the Christian message. Indeed, it may now be said there is hardly any opposition in China to Christianity as such, except perhaps in places remote from mission influences. Our hospitals and dispensaries, as pioneering agencies, have almost accomplished their mission.

**Wider Survey  
Necessary** Yet a wide view must be taken of present needs and of future prospects if the actual situation is to be properly understood. While it is probably true that during the past year Western medicine has extended its influence far beyond the range represented by the above figures, no small part of the advance is due to non-missionary agencies. It is beginning to be doubtful if mission hospitals will long continue to maintain their leading position to the medical field.

On the one hand there is weakness within. Changes due to the war are seriously affecting the medical work of

missions. A large number of missionary physicians have responded to the call of patriotism and volunteered for military service. In one British mission all the doctors but one have gone. Inevitably, not a few hospitals are now being managed by Chinese assistants or have been closed. Moreover, it is extremely difficult to obtain recruits from home, nor is the money forthcoming to adequately equip and maintain many of the hospitals which still remain open. It is hoped that conditions will change immediately for the better when the war is over, but during the long period of political and social reconstruction which must follow, this is far from certain.

**Other Forces  
in the Field**

On the other hand there is greater medical strength outside missions. Non-missionary hospitals, Chinese and foreign, in which Western medicine is practised, are steadily increasing in number all over the country. Some of them are all that can be desired. For instance, the fine Central Hospital in Peking, now being erected at a cost of \$250,000.00, and able to accommodate 150 patients, will be opened in a few months' time. It will be staffed, controlled, and financially supported entirely by the Chinese. Then the various medical schools, non-missionary as well as missionary, are graduating well-trained men in fairly large numbers every year and there is a continuous and large influx of competent Japanese physicians who are opening hospitals and acquiring a large practice among the Chinese.

To state the case briefly, the signs seem to indicate that a period of reconstruction or re-adjustment has set in, when missions must consider whether the time has not come to survey calmly and with wise foresight the prospect of Chinese physicians, well-trained and in sufficient numbers, undertaking the medical care of their own people.\* It may

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\*See the article in the *International Review of Missions*, April, 1916, entitled "The Church in the Mission Field and Medical Missions" by Dr. R. Fletcher Moorshead, Secretary of the Medical Missions Auxiliary of the English Baptist Missionary Society, who argues that the Chinese churches should even now take over the management and financial support of mission hospitals. Probably most missionaries think the scheme is premature.

take two or three decades before the transition is complete, but it is a question whether we ought not at once to labour with this end in view. It is from this standpoint that the principal occurrences of the year will be considered.

**Chinese Medical Association** In the last annual review reference was made to the formation of a National Medical Association of China, composed of Chinese physicians proficient in the science and art of Western medicine. Its first conference was held in Shanghai, January, 1916.

In 1917, it held a joint conference in Canton with the China Medical Missionary Association, and was mainly instrumental in passing a resolution deploring the surreptitious importation of morphine into China, and a resolution urging the formation of a Central Medical Council to regulate the curricula and standards of medical schools throughout China and to control admissions to the practice of Western medicine. It has also advocated the establishment of a public health service, the registration of physicians and of drug firms selling foreign medicines, and other useful measures.

For a young Association of about eighty members it is doing extremely well and when all the Western-trained Chinese physicians abandon their cliquishness based on the nationality and language of the schools in which they were trained,—American, English, French, German, Japanese,—and become members, it will be a strong organization able to exercise a powerful influence in all matters relating to public health and to the medical profession in China.

**Medical Schools in China** At the Joint Conference in Canton, 1917, perhaps the most important discussion—it was certainly the most animated—was that upon mission medical schools. Years ago several schools were opened, mainly for the purpose of training Chinese to co-operate with missionary physicians in meeting the urgent medical needs of the people. Judged by the latest educational standards these schools were very weak, but the men trained in them have rendered most useful service and have fully justified the formation of the schools. With the advent of the China Medical Board and the opening

of strong medical schools by the Chinese, Japanese, English, French, and Germans, there is a growing conviction that mission medical schools should now be properly staffed, equipped and financially supported so as not to be inferior to these other schools. A series of resolutions was passed at the Conference strongly urging this course and stating that "under present conditions in China, if missionary societies are to remain in the field of medical education, they should be represented only by efficient schools. Anything less, in comparison with the schools of other agencies, will bring Western medicine and Christianity into disrepute in the eyes of the Chinese and the world." The British Missionary Societies in June, 1916, formed a British Medical Advisory Board to carefully consider the matter in all its bearings and to report their conclusions.

At the end of 1916 there were 26 institutions in China giving medical instruction, with a total of 1930 students, of whom 129 were women. Of these institutions eight are purely Chinese, and half the total number of medical students in the country are studying in them. Four schools are supported more or less by foreign governments: the Japanese Medical School in Moukden; the German Medical School in Shanghai (the severance of diplomatic relations between China and Germany has disturbed the work of this school for the present); the English Medical School of Hongkong University; the French Medical School in Canton. The China Medical Board has one institution in Peking and it intends to establish another in Shanghai. Two medical schools, one in Changsha and the other in Canton, are under the joint control of foreigners and Chinese. The remaining ten, some of them very small, are missionary institutions. It is these which need to be greatly strengthened if they are to survive.

The Hunan-Yale Medical School has opened a department for the pre-medical instruction of students, and the China Medical Board will open a similar institution in Peking in the autumn of 1917. While not prepared at this



time to admit women to the classes it is the purpose of the Board to do so later. The difficulty is that so few women desiring to study medicine have received the necessary preliminary education.

At the Joint Medical Conference in Canton a resolution was passed recommending to the Chinese Board of Education the creation of a Central Medical Council to supervise medical schools and regulate the practice of medicine.

**Medical  
Translation  
and Publi-  
cation**

Until the time comes when Chinese medical men will be able to compile and issue works of their own for the instruction of practitioners and students of medicine, the importance of securing immediate and adequate translation of foreign medical books is very great. Consequently, the Publication Committee of the China Medical Missionary Association, which undertakes the translation of Western medical text-books, arranges for their publication and attends to their revision when necessary, is doing a most important work. It is also co-operating with the Board of Education in Peking and with various Chinese associations such as the National Medical Association, the Medico-Pharmaceutical Society, the Physico-Chemical Society and the Kiangsu Educational Association, in forming a standard medical nomenclature in the Chinese language. The Chinese feel that they ought to take more than a share of this work. Dr. Yen remarked in his address as President of the National Medical Association, "It will be a disgrace to Chinese medical men if we should force this on the foreign doctors which by virtue of our qualifications rightly belongs to us."

**Public Health  
Campaigns**

The Public Health campaigns conducted under the management of a committee consisting of representatives of the National Medical Association, the Medical Missionary Association and the Young Men's Christian Association, are furnishing further ground on which Chinese and foreigners can work in common for the good of the Chinese people. Much has already been accomplished in the dissemination of knowledge concerning infectious diseases, hygiene and sanitation, and



by warning the people against the use of opium, morphine and patent medicines. One of the most interesting developments of this work is the formation of local societies, such as the Social Service League of Changsha, to improve the sanitary conditions of homes and cities. But vastly more remains to be done. The great and urgent necessity of doing it is being brought home not only to the Chinese, but also to all classes of foreigners. For diseases such as scarlet fever and diphtheria, which were almost unknown in China thirty years ago, are now rampant over the country, and penetrate to the foreign communities. Even in such a well-ordered settlement as Shanghai a number of foreign children have died during the year from scarlet fever. It is not possible for any community to protect itself so securely as to enable it to be indifferent to the necessities and diseases of the masses of people surrounding it. To combat infectious diseases with success the war against them must be waged uniformly in every part of China.

There are no funds to meet the expenses of these campaigns, except the sums raised by voluntary contributions from missionary physicians and their Chinese friends. At the Canton Conference the Civil Governor of Kwangtung contributed \$500.00 and in other parts of the country officials have given valuable help. But the campaigns should be undertaken by a Public Health Service established by the Chinese Government and wealthy communities like Shanghai should co-operate in the work beyond their own borders, for their own self-protection, if for no other reason.

In the transition from the old order to the new which is now being made in China, it is most fortunate that in the field of medicine, particularly in the work of medical education, the China Medical Board of the Rockefeller Foundation has come to take a leading part. Its activities are now so interwoven with the work of medical missionaries as to require notice in any review of mission medical work in China.

The aims of the Board have not been so clearly and fully stated as to give the impression that it has had from the first a definite policy. It seems to be feeling its way tentatively. But to judge by the outline of its policy it has

made and by the distribution of its gifts, its object appears to be, singly and in co-operation with others, to help the Chinese nation to obtain a thoroughly scientific system of medical education and practice that will enable it to stand on a level with other nations in all matters pertaining to the health of its people. Certainly, this help is sorely needed by the Chinese Government, for in the turmoil and welter of politics in Peking little time is given to the consideration of measures of this kind. But there is nothing to prevent the formation of a strong, well-educated medical profession during the time the country is acquiring practical experience in the difficult art of self-government. We may assume that in the end the Rockefeller institutions will be purely Chinese, though for a long while the financial control may remain with the China Medical Board.

At first there was a little misunderstanding of the policy of the Board, as it was thought by not a few missionaries that it would take over, finance, and otherwise develop the mission medical schools already in existence. If such a plan was ever held, it has evidently been found impracticable. The Board will build on its own foundations and its schools and hospitals will be staffed, controlled and financed by itself, but it will offer every reasonable facility to missionary societies who wish to do religious work in its institutions. Medically, the Board will work along its own distinct lines and to organizations and individuals able and willing to co-operate with it on those lines it is giving liberal help.

Beyond all question, it has already done much to elevate educational standards and to strengthen the practical work of the medical profession in China.

**Conclusion** The above review intentionally covers a wider field than the medical activities of missionary societies, as it is the purpose to show the very important part which other organizations, particularly those that are becoming Chinese, are now taking in hospital and educational work. This should not lead to any slackening of effort on the part of those interested in missions. As well withdraw help from the little child learning to walk. Whatever happens our mission hospitals

will always have their distinctive field. The following resolution was passed at the Joint Medical Conference held in Canton, January, 1917:

*Resolved:* That this Conference, while mindful of the present urgency of concentration in medical educational work records its conviction of the fundamental importance of mission hospitals established for carrying the Gospel through healing to all parts of China, and its appreciation of the work already accomplished in China, and commends their work to the continued liberality of the Christian Church in the home land.

A supreme effort should now be made to give of our very best to China in order that those who come after us may have a splendid start. Hospitals, large and small, should be models of their kind, and our medical schools should be of a very high standard. Lastly, there should be such co-operation with Chinese as to lead to a gradual devolution upon them of the financial and other responsibilities connected with our hospitals and medical schools. We labour so that they may enter into our labours—and responsibilities.

## CHAPTER XLIV

### MEDICAL EDUCATION IN CHINA, 1916\*

E. H. Hume

Definite progress has been recorded during 1916, both in the several institutions actually concerned in giving instruction in Western medicine, and in various allied forms of educational activity.

#### I. The Medical Colleges of China

**Number and Location** At the end of 1916 there were twenty-six institutions giving medical instruction, located as follows:—Two in Chekiang, both in the capital city of Hangchow; five in Chihli, three of them in Peking and two in Tientsin; one each in Fukien, Hunan, Hupeh, Shantung and Szechwan; five in Kiangsu, two in Shanghai and the other three in Soochow; six in Kwangtung, all in the capital city of Canton; two in Manchuria, both in Moukden; and one in Hongkong. Thus it will be seen that Kwangtung Province has the largest single number, and the city of Canton the claim of founding more schools than any other in the country. It will be noted that twenty-three of the colleges are in provinces that touch the sea-coast; and but three, those in Hunan, Hupeh and Szechwan, are in the interior. This tendency to concentration in the coastal provinces is a natural one, as the breakdown of superstitions that would interfere with dissection, operations and other unusual activities connected with modern medicine proceeds most rapidly in this area. Hitherto, moreover, the lanes of communication have not been sufficiently well laid to permit of students going to the interior as readily as in the opposite direction.

**Controlling Organizations** Of the twenty-six colleges, fourteen are controlled wholly or in part by missionary organizations. Of this number, six of the men's colleges and one of those for women, are union

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\*Read at biennial meeting, China Medical Missionary Association, Canton, January, 1917.

institutions. The union medical colleges are located at Moukden, Peking, Tsinan, Chengtu, Hankow and Foochow, the seventh being the Union Medical College for Women at Peking. Three of the colleges for men, and one of those for women, are under the control of single missionary boards; these colleges are situated in Hangchow, Shanghai and Soochow, and the Woman's Medical College at Soochow. Two other colleges are co-operative institutions. The Hunan-Yale College of Medicine at Changsha is under a joint board of managers, half Chinese and half Westerners; and the Kung-Yee Medical College at Canton, while under a purely Chinese board of directors, has a number of medical missionaries on its teaching staff.

Of the remaining twelve colleges, four are under the control of, or are largely supported by the funds of, foreign governments; namely, the South Manchuria Medical College at Moukden (Japanese), the German School of Medicine at Shanghai, the School of Medicine of Hongkong University (British), and the Chung-fa Medical College at Canton (French).

The other eight colleges are purely Chinese institutions. Three of them are under the central Government; namely, the Army Medical College and the Navy Medical College at Tientsin, and the Medical College of the Board of Education at Peking.

The others are under provincial governments; namely, the Chekiang Provincial College at Hangchow, the Kiangsu Provincial College at Soochow, and the Kwangtung Provincial College at Canton.

Two are under independent boards of management; namely, the Kwong Wa Medical College and the Liang Yueh Medical College, both at Canton.

The fourteen colleges of medicine connected with the work of missionary societies represent activity on the part of nineteen mission boards, ten British, eight American and one Danish. Several American societies which have been contributing to the work of the University of Nanking Medical School ceased their medical educational activities temporarily when this school was suspended at the end of the year. At least two more American societies than the

eight referred to above are likely to take a part in medical education by a new alignment of forces during the year 1917. Similarly, British societies that have hitherto taken little or no part in this form of work now contemplate entering the field.

**The Student  
Body**

The total number of students of medicine in China at the end of 1916 was between 1930 and 1940. Of this number, 129 were women. It should be stated that of the colleges admitting women, three are for women students alone, namely, the colleges at Peking and Soochow and the Hackett Medical College at Canton; and two others, the Kung Yee and the Kwong Wa, are co-educational. The Kung Yee college has decided not to admit women students hereafter, but will seek to assist their education elsewhere.

Kwangtung leads the list with the largest number of medical students, its total being over 330; but Chekiang is not far behind, with over 280. The three remote interior provinces of Kansu, Kweichow and Yunnan show the least interest in medical education, Kweichow being represented by only five medical students, and the other two by but four each.

The Army Medical College, with its total of 304 students, draws from every province of China, including Manchuria. The representation in the Board of Education College at Peking is almost as extensive, for among its 165 students there are representatives of all but four of the provinces.

Very naturally, a large percentage of the total number of students from any province attend a medical college within their own province if that is possible. Thus out of a total of over 330 medical students from Kwangtung Province, over 270 are students at colleges in Canton. Nearly 200 out of a total of over 280 from Chekiang study within their own province.

**Chinese Medical  
Colleges** Perhaps no single feature in the entire medical educational field is, at the present moment, so interesting and so important as the awakening among Chinese educational forces to the significance and need of colleges of medicine. Although there



have been desultory efforts to keep up a reputable institution in Tientsin ever since the foundations were laid by Dr. John Mackenzie of the London Missionary Society under the patronage of Li Hung-chang, modern efforts of a thoroughly scientific character are scarcely five years old. The Board of Education College at Peking, and the Army College at Tientsin may be said to have commenced, in a modern sense, in 1912; and several were started even later than that. This being so it is of great significance that at the end of 1916, between forty-eight and fifty per cent of the entire enrollment of medical students in China was in Chinese colleges. This is no more than natural. The government colleges can afford to furnish medical instruction at a lower rate than other institutions; the Army College at Tientsin and the Navy College in the same city, provide tuition, board, lodging, books and uniform free. The great question arising out of this observation is as to the degree to which institutions other than Chinese should take part in this difficult and expensive field.

**Standards of  
Medical  
Education**

While most of the colleges put down on paper that they require at least a high school education before admission, few of them adhere rigidly to this rule. Some say that they try to enforce it in eighty per cent of the cases, but it is a question as to whether this average is attained. While standards of secondary education are as irregular as at present, it will be impossible to define what is meant by a high school education. And if that be the condition of entrance, it will surely follow that there will be great disparity, even within the walls of any single college, in the standards of the several students present. A further difficulty in making comparisons between standards of entrance to medical colleges arises from the fact that in Great Britain, students may pass from high schools of recognized grade, after certain standardizing examinations, into the study of medicine, and are required to study for at least five years, the first of the five years being spent largely on biology, chemistry and physics. In America, on the other hand, no medical school of Class A (by far the largest of the three classes), will admit students to the study of medicine who

have not already had at least one year of pre-medical collegiate education, including much special work in the three fundamental sciences alluded to. Thereafter, the medical course is but four years. So, while the course covers about the same length of time under the two types of educational development, colleges in China under British influence mean something different by a five-year course, from what is meant by the same term—a five-year course—in an institution under American influence. There are now five or six institutions in China that require at least four years of medical study after a preliminary year in biology, chemistry and physics, this year to be subsequent to high school graduation. The entire field needs attention and the introduction of uniform standards; and these standards must be projected downwards so that definiteness of meaning is given, by those concerned with secondary education, to the expression “a high school education.”

## II. Allied Forms of Medical Educational Activity

### Co-operation with Chinese Educators

For long years, during the early days of medical instruction in China, medical missionaries held the field alone and they created, first in a sporadic way, and later in concert, a definite medical nomenclature. This served until recent years when Japan's influence has begun to be felt in medical terminology as well as in the terminology of the other sciences. The result has been that the publications of Chinese firms such as the Commercial Press have tended to ignore the carefully prepared terms of the medical missionary body. Fortunately the breach was discovered before it had grown too wide. No achievement of 1916 causes more genuine satisfaction in the sphere of medical education than the bringing together of a joint committee to discuss and to determine terminology. In August, 1916, this committee met in Shanghai, with duly accredited delegates from the Government Board of Education, the Chinese Medico-Pharmaceutical Association, the National Medical Association of China, the China Medical Missionary Association and the Kiangsu Provincial Educational Association. A beginning was made of a modern Chinese term-

inology that will be generally used by all medical men, and plans were laid for a series of later meetings (the second was held in January, 1917). The greatest result of the joint gathering was the fraternal relationship that was established and all delegates left the conference glad of its opportunities.

As the year draws to a close the National Medical Association of China, in making plans for its conference held in January, 1917 at Canton together with the China Medical Missionary Association, made it known that it hopes to secure the help of missionary and other foreign educators in bringing about standardization of admission grades, of curricula and of laws admitting to practice. Several of the leading Chinese medical educators have declared their desire for such co-operation, and the way seems to be opening at this point, also, for joint activity in lifting the plane of medical education and practice in China.

**Translation** The translation of important medical works goes steadily forward. The China Medical Board makes an annual grant which helps to meet the expenses of one physician who gives his entire time to this work. The Presbyterian Board, North, has liberated Dr. Mary Fulton to give her full time to the same form of activity.\*

**The Training of Nurses** The Nurses' Association of China is giving itself to constantly raising the standards, both of admission and curriculum. The China Medical Board makes it an annual grant to defray a part of the cost of preparing new textbooks. By a new rule adopted in September, hospitals that are registered with the Nurses' Association withhold their own diplomas at the end of the three year course in nursing till the candidate has passed the examination and secured the diploma of the central organization.

**Council on Medical Education** This standing committee of the China Medical Missionary Association was brought into being at the last biennial conference of

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\* Dr. Fulton has now resigned and has left the field owing to ill-health.

the Association held at Shanghai in 1915. Before it had been in existence many months it was called upon to take an energetic stand, in co-operation with the Executive Committee of the Association, in behalf of the teaching of medicine in Chinese. The findings of the first China Medical Commission of the Rockefeller Foundation had put so much emphasis on teaching medicine through the medium of English that energetic action seemed to be called for, and the joint action of the Council and the Executive Committee stood firmly for the principle of teaching through Chinese in at least a part of the field. It was resolved that, so far as the centre and east of China were concerned, missionary societies should centralize on Tsinan. The most important work of the Council, however, has been the making of a new and inclusive survey of the entire field of medical colleges in China. The figures found at the beginning of this article were collated during that survey, and the Council has felt well repaid for undertaking the work. In no other way than by taking stock of the existing institutions can a forward movement be maintained.

**Scholarships  
Abroad** The China Medical Board has continued its generosity by awarding further scholarships, a large number of them to physicians and nurses who were returning to their homeland on furlough, these scholarships will enable them to take definite courses of study. Other scholarships have been given to Chinese physicians trained in China and to Chinese pharmacists. Reports received of the work of these candidates abroad indicate that the investment of the China Medical Board has been distinctly worth while.

**The Outlook  
for Medical  
Education** Medical education is sure to go forward. The concern of missionary organizations must be along two definite lines. First, can the investment of the large sums necessary to develop sound modern institutions be borne? Second, Do such institutions afford, amid their professional surroundings, definite opportunity for advancing Christianity in China?

As to the first, the conclusion is inevitable that only a very limited number of medical colleges under the control

of missionary societies can hope for enough financial support to do creditable work. Other forces are now in the field, and the work of Christian institutions must not compare unfavourably with that of others. It is because of a full realization of this situation that the China Medical Board has come to the relief of medical educators, and offered to build, on the general educational foundations already laid, strong institutions that shall give China educational opportunities second to none.

As to the second, to no other group of professional men is there afforded such intimate opportunity for influencing society. And it is here that sufficient ground is found for pressing forward with medical teaching in Christian institutions. The men who go out with the Christ ideal of service and self-sacrifice, together with professional training of the highest type, are men who are sure to influence the China of to-morrow.

## CHAPTER XLV

### THE CHINA MEDICAL BOARD

Roger S. Greene

**Activities of  
the Board**

The work of the China Medical Board, as will be remembered, embraces two kinds of activities, first the promotion of medical education of a high grade with a view to building up a strong Chinese medical profession that will be able itself to undertake eventually the solution of the health problems of China, and secondly, the improvement of the conditions under which western medicine is at present practised in this country, mainly through the strengthening of mission and other hospitals.

**Interdependence  
of Medical  
Schools and  
Hospitals**

While these two branches of the work seem at times quite distinct, with occasionally conflicting interests, they are in fact closely related and mutually dependent upon each other. For example, it is becoming increasingly doubtful whether, even given the necessary funds, it would be possible to find in Europe and America a sufficient number of highly qualified doctors and nurses adequately to staff the existing medical institutions in China, to say nothing of attempting to cope with the sum total of the medical needs of the country. Even if the quantity of the work done is not to be increased, a large number of highly trained Chinese doctors and nurses are needed at the earliest possible moment to carry it on properly, and for this personnel the hospitals must look to the schools. The system of medical education, on the other hand, will not be complete unless there are available, first, a small number of teaching hospitals, connected with the medical schools, in which the medical students can be given their clinical instruction before graduation, and in addition a large number of other well equipped hospitals where nurses can be trained and in which Chinese doctors as internes, resident



physicians and surgeons, and finally as members of the visiting staff can get, in a stimulating atmosphere, under proper supervision, the practical experience that they, like their western colleagues, need to prepare them for assuming independent responsibility. Even a doctor whose training may be considered complete, cannot take advantage of many of the most important discoveries of modern medical science, both in diagnosis and treatment, if he does not have access to a well equipped hospital. Serious deterioration in professional efficiency is the certain result everywhere under such conditions, and those are the conditions which have faced most of the few well qualified Chinese doctors who have returned to China after securing a modern medical education abroad. In other words, good hospitals are needed at once both to supplement the school training and to conserve the men whom the schools turn out.

**The Most Urgent Need**      Whichever side of the work one considers, the first need is for staff, and accordingly a large part of the energies of the China Medical Board and of those co-operating with it, has during the past year been devoted to the search for suitable personnel. The task is a difficult one at best, for the supply of men and women of a high grade, who alone are wanted here, is none too large even to meet the demand at home, and now when the war makes it practically impossible to secure men in Europe, the difficulty has been greatly enhanced. Progress has therefore not been so rapid as one might wish.

**Peking Union Medical College**      The most important event of the year in our work was the appointment of Professor Franklin C. McLean, M. D., Ph.D., to the head of the Peking Union Medical College. Dr. McLean is a graduate of Rush Medical College, and had post-graduate work in Chicago and at Grätz. He was for a time professor of pharmacology at the University of Oregon, and later served two years on the medical staff of the Rockefeller Institute Hospital at New York. Together with Mr. Charles A. Coolidge, who had been appointed as consulting architect to the Board, Dr. McLean came to China last summer to look over the ground and to study the requirements in the matter of staff, buildings, etc. After visiting a number

of the existing medical schools and consulting with most of the leading medical educators, both foreign and Chinese, in northern and central China, Dr. McLean returned to the United States to recruit his staff and to prepare building plans. In the meantime some fourteen acres of land have been purchased for the school in addition to the property acquired from the London Missionary Society. Messrs. Shattuck and Hussey of Chicago, who opened offices in Peking and Shanghai two years ago, have been appointed architects, and it is hoped that construction may be begun this summer.

**Board of  
Trustees**

The Board of Trustees was incorporated on February 24, 1916, under a provisional charter granted by the University of the State of New York, its composition being the same as previously announced. It is an interesting fact that ten of the thirteen trustees have visited China and have therefore some personal knowledge of the conditions with which they have to deal.

**Preparatory  
Department**

As was announced last year, the three junior classes in the college were transferred last autumn to Tsinan where they will complete their course in the medical department of the Shantung Christian University. No new class was admitted at Peking in 1916, but arrangements are now being made to admit the first class to the preparatory department on the new basis in the autumn of 1917. The requirements for admission to this preparatory department will be graduation from a satisfactory middle school and completion of at least one year of college work in addition. Candidates will also be examined in the English and Chinese languages, and chemistry, physics and biology, in two of which sciences they will be required to submit evidence of having done laboratory work either in middle school or in college. The preparatory course will cover two years, and will be devoted almost entirely to college grade work in chemistry, physics, biology, English and Chinese. These conditions are in harmony with the requirements of the Chinese Government for a medical school of university grade. The medical course proper will be four years, but an additional year of service

as interne in an approved hospital may be required before the degree is granted. Instruction will be through the medium of the English language. While women will not be admitted to the preparatory department for the present, the trustees have announced their intention in due time to admit properly qualified women students to the medical school on the same basis as men.

**Staff not yet Appointed** With the exception of Dr. McLean, who will be professor of medicine in the new faculty, no permanent appointments had been announced at the time when this report was prepared. The present foreign staff of the college hospital, in which the two upper classes are receiving their clinical instruction, is composed entirely of members of the co-operating missions, though their salaries are being paid by the college.

**Teaching Gynaecology and Obstetrics** As the college did not itself possess suitable accommodations for women patients, arrangements were made last year through the courtesy of the doctors in charge of the Sleeper Davis Hospital of the Methodist Women's Foreign Missionary Society, for the admission of students of the Peking Union Medical College to that institution for clinical instruction in gynaecology and obstetrics. The experiment has been working out very satisfactorily. The behaviour of the men students has been exemplary, and the objection of patients to their presence, which some had feared might cause serious financial loss to the hospital, has proved so slight as to be a no more serious problem than at home, for not only have the special teaching wards been well filled lately, but during the earlier stages of the experiment, when the number of free patients was insufficient, several private cases allowed themselves to be used for teaching purposes.

**Women Students** Another feature of this co-operation has been that in exchange for the facilities given our students in the Sleeper Davis Hospital, students of the North China Union Medical College for Women have been given instruction in pathology at the men's school. There has resulted from this experiment what might almost be called co-education, for though the

formal instruction has been given to the two sexes separately, the men and women students have attended autopsies and gynæcological operations together.

There is little to report regarding the school which the China Medical Board was invited by St. John's University, Nanking University and the Harvard Medical School of China to establish at Shanghai, as the Board has been largely preoccupied with problems connected with the starting of the Peking school. Recently, however, the China Medical Board resolved to apply to the Regents of the University of the State of New York for a charter for an institution to be known as "The Shanghai Medical School of the Rockefeller Foundation."

**Board of  
Trustees**

The following gentlemen have been asked to serve on the board of trustees: Fletcher S. Brockman, Wallace Buttrick, Walter S. Cannon, M.D., Simon Flexner, M.D., Frederick L. Gates, M.D., Starr J. Murphy, Francis W. Peabody, M.D., Robert E. Speer, George E. Vincent, William H. Welch, M.D., John W. Wood. Dr. Cannon, who is professor of physiology at Harvard University, was formerly on the board of the Harvard Medical School of China, while Dr. Speer and Mr. Wood are, of course, identified with the interests of Nanking University and St. John's University. According to the proposed charter all appointments to the board of trustees are to be made by the Rockefeller Foundation upon nomination by the China Medical Board. The appointment of the future head of the school is expected very soon.

**Assistance to  
St. John's and  
Nanking**

It may be noted here that the Board contributed last year the support of one of the teachers in the Pennsylvania Medical School, which is the medical department of St. John's University, besides providing dormitory and laboratory accommodations for the students who were doing dissection. While the medical department of Nanking University has been closed, the University Hospital remains open, and the Board has pledged itself to contribute \$9,250 annually for five years for the support of an additional doctor and three nurses for this institution, and for other maintenance

expenses. A conditional grant of \$25,000 has been made for buildings and equipment, which will become available provided the University raises an equal amount during the year 1917. It is hoped that this hospital will continue to perform an important educational service by training nurses and accepting internes for post-graduate training.

**Relation to  
Red Cross  
Hospital** The Board is also maintaining for two years the Red Cross General Hospital at Shanghai, where graduates of the Harvard Medical School of China are serving their internship.

An interesting experiment is being conducted there in the training of a few Chinese girls to care for male as well as female patients. The girls are all high school graduates and have a good knowledge of English. The results of this experiment have thus far been entirely satisfactory.

**Shantung  
Christian  
University  
Medical School** The new dormitories and laboratories for the building and equipping of which a grant of \$50,000 was made to the Shantung Christian University Medical Schools last year by the China Medical Board, have been completed, and are now in use, but the school has been having some difficulty in finding the additional teachers for whose support another appropriation was made.

**Hunan-Yale  
Medical  
College** In addition to the annual grant of \$16,200 for the maintenance expenses of the Hunan-Yale Medical College, the China Medical Board last year made an appropriation of \$30,000 for building and equipping a laboratory for the school. It will be recalled that in making grants to the Shantung Christian University and to the Yale Mission, the Board did not ask any share in the management of those institutions, which remain entirely independent, while it retains in its own hands the ultimate control of the schools at Peking and Shanghai.

**Canton** The China Medical Board has decided that the enterprises in other parts of China to which it is already committed will tax its energies and resources so heavily that it would not be wise to undertake to promote another educational project at Canton. It has,

however, been much interested in the plans for the development of the Canton Hospital, and has made an appropriation of \$1,500 annually for five years for the support of a business manager and for other current expenses of the institution. This hospital has such a large measure of popular support that if a harmonious and efficient organization can be devised, it should play an important part in the medical development of China.

Since it is the desire both of the China  
**Fellowships and** Medical Board and of the trustees of its  
**Other Aids** schools that men on the field shall be utilized

so far as possible in organizing the new faculties, assistance is being given to medical missionaries and to Chinese doctors to go abroad for special study, so that they may return better qualified either to teach or to engage in hospital work outside the schools. Up to the end of the year 1916, \$39,750 had been appropriated for fellowships and other aids to twenty-seven missionaries, the amount given varying in each case according to the special circumstances. Already very gratifying reports are being received of the progress of some of the fellowship holders who are preparing specifically for teaching work. Nine Chinese doctors have also been given fellowships, and five of them have been re-appointed for a second year. The appropriations under this head, including small conditional loans, already amount to \$15,100, besides travelling expenses. No additional appointments have been made to the scholarships in pharmacy and nursing since the last YEAR BOOK was published. The appropriations for these scholarships, eight in all, amount to \$7,100. Two scholarships for nurses are still vacant, as the number of women who possess the necessary qualifications, that is, at least one year of actual experience in nursing and a good knowledge of English, is still very small.

**Aid to**  
**Hospitals**

Up to the end of the year 1916, appropriations had been made for the support of twenty additional foreign doctors, twenty-three foreign nurses and three business managers for mission hospitals, and a few grants had been made towards other current expenses. Most of these appropriations have been



for five-year periods, and the total amount for which the Board has made itself responsible, counting in each case only the first year's expenses, which include travel and outfit allowances, is approximately \$67,000, not including the appropriations to the Nanking and Canton hospitals and the Red Cross General Hospital at Shanghai. Besides these grants for annually recurring expenses, \$77,647.68 has been pledged for equipment and buildings. The grants have thus far gone to nine different missions, most of them American, since it has been very difficult for the British and Continental societies to get medical recruits during the past two years, or to plan for other improvements with so many of their best doctors away on war service. Even the largest American societies seem to find it hard to secure new personnel. At a recent date less than half the doctors whose support had been pledged had been found, and scarcely a fourth of the nurses. This situation suggests the need of a special organization within the larger missionary societies to look after the interests of the medical work, and in particular to secure new recruits. Some of the British societies already have medical secretaries who have proved very helpful.

Reason for  
Conditional  
Grants-in-aid

In May of last year the Board adopted a resolution to the effect that in the future when its aid was sought for projects for the improvement of hospitals, the organization making the application should be prepared to contribute at least one-fourth of the total amount required. In some cases grants have been made conditional on a half or more than half of the total amount being raised by the missionary society. It is believed that this policy will serve to create a much wider interest in the medical missionary work, and place it upon a firmer basis, than if the full cost of such improvements were borne by the China Medical Board.

## CHAPTER XLVI

### SURVEY OF LEPROSY IN CHINA

Henry Fowler

The extensive mutilations and repulsive features associated with the advanced stages of certain types of the disease have from time immemorial rendered leprosy a subject of great horror and terror. Its prevalence in the Far East naturally gives rise to many inquiries of interest alike to state, local community and philanthropist.

Causes of  
Leprosy  
Obscure

The question as to why the East shows more evidences of leprosy than the countries of the West is not so simple a one to answer as might at first appear. Leprosy until recent years could well be called a disease of negations. Unlike the diseases in the same pathological group, leprosy could not be experimentally transmitted, its bacterium could not be isolated in artificial culture, nor could it be successfully treated, arrested or cured. To-day, although a more hopeful view is taken of an ultimate solution to many of our difficulties, the disease in some of its features continues to baffle the investigations of leprologists.

Theories innumerable have been offered as to its causation and propagation, indeed every country and district seems to have its own special view point. There is much to be said in favour of the view that leprosy arose independently in many communities, but until by the cultivation of the specific bacillus of human leprosy (Hansen's) we are able to say as to whether the different strains of human leprosy are identical, we must not dogmatize on the point of multiple "foei" of origin.

Not an  
Infectious  
Disease

The infectivity of leprosy is an exploded theory. Some question the view that leprosy is an extremely contagious disease. There can be no doubt whatever that ignorance, lack of sanitary conditions, bad local administration leading to

poverty, overcrowding, dirt, famine, continued exposure to fatigue and heat, together with general mismanagement of State, are all factors which tend to debilitate the populace and allow the bacilli of leprosy, together with other microbic and destructive agents, to hold undisputed domain in the human tissues.

In this connection it is worthy of note that although attendants in leper asylums, and persons living with lepers, must often come into contact with numerous bacilli which nodular lepers cast about them, yet only a very small proportion ever develop the disease in a clinically recognizable form. This may be due to the cleaner and healthier environment of the asylum or home, or more probably to the fact that the bacilli remain absolutely quiescent in some subjects or get harmlessly eliminated in others. The same argument of course applies to those constantly associated with subjects of tuberculosis. Contagiousness in neither case is denied where indifference to ordinary health conditions obtains.

**Areas in which Leprosy Prevails** It is interesting to observe that India, Burma, Cochin-China, the Philippines, Formosa, Japan, Korea, Siberia and Tibet, all alike show distinct, and in some cases, extensive areas of the disease. So far as China is concerned it may be said that she has been surrounded for ages by areas infected with leprosy, that only during recent years have the various states dealt scientifically with the leper problem, and that much yet has to be done to mitigate the ravages of the disease in even the best governed of these States.

**Lepers Common in China** What wonder, apart from every other consideration, if within China's borders, in places apparently favourable to its growth, leprosy is constantly met with. No one can frequent the busy streets of many of her large cities without coming into contact with the disease-laden, offensive leper. Often it would seem that his best chance of gaining a livelihood at all is by the exhibition of his ulcerous hands and feet. For self-protection, and from force of habit, the householder throws the leper-beggar the cash which takes the disgusting menace from his own door and passes it on

to his next door neighbour! Unfit for work, a wanderer often, "cast out from the camp" as it were, the leper hobbles or crawls along busy city street, market place or hamlet, at once a rebuke to the State, a puzzle to the scientist, and a challenge to the pitiful.

**Geographical  
Distribution  
in China**

Several attempts have been made at various times to ascertain the geographical distribution of leprosy in China. In earlier days it was not an easy task to gather information on the subject, as reliable returns could only be obtained from a comparatively few places, and those chiefly situated on the coast line. Now that China is so rapidly opening up to the missionary and traveller, it has been possible through various missionary sources, consular reports, writings and observations of travellers, etc., to obtain accurate data as to the prevalence of leprosy and other diseases and conditions within her extensive borders.

**The Survey  
of Leprosy**

Within the last two years some five hundred medical missionaries and senior clerical and educational missionaries scattered throughout the whole of the eighteen provinces, were addressed by circular letter with a view to obtaining definite information on various phases of the leper problem. Many of the replies have been of a most valuable kind. Even when the replies have been of a negative character they have had their value. For all the assistance given the writer desires now to express his grateful thanks.

**Attitude  
toward Lepers**

One of the interesting results of the inquiries was to find *the attitude in the various districts towards the leper himself*. Utter indifference seems to hold in some places, benevolent neutrality in others. Some are apathetic, in other cases there is an off-hand toleration of him. Only in a very few places does there seem to be any real pity shown and that is generally of a spasmodic character. As a contrast to this there are districts where the disease is recognized as incurable and of a general progressive nature and where leprosy is dreaded as much as malignant small-pox. Naturally in such a situation the leper becomes a social outcast and is driven out to the hills or to the open country. In some district s

notably in the province of Kwangtung, the leper is regarded as an utterly immoral man. Positive dread, repulsion and open hostility is the attitude of the people in such places.

**Chinese Ideas  
Regarding  
Causes of  
Leprosy**

Dr. James Cantlie said years ago of the conditions known to him about Hongkong "that the ordinary Chinese doctor is like an engineer who has seen only the outside of an engine.

He does not know and cannot minister to the complicated machine he is dealing with." The truth of this is abundantly shown by many of the replies to the above mentioned questionnaire, as to *the causes and treatment of leprosy in China*. For instance, such causes are assigned as wind influences, eating certain specified foodstuffs, humours of the ground, sleeping on graves, working amongst manure, especially coming into contact with the dung of goats while in the act of defecating, punishment for ancestral sins, fate, and so on. In some districts where scientific observations are beginning to find expression it is held that hereditary venereal disease and the sequelae to other maladies, such for instance as measles, small-pox, etc., are the immediate causes of this fell disease.

**Treatment  
by Chinese  
Physicians**

The remedies advocated and employed in these provinces are many and wonderful. Often the results are tragical. Happily in a few districts the disease is recognized by

the honest Chinese physician as hopeless and accordingly he often refuses to prescribe for it. Such, however, is the condition of the patient that he will turn in such circumstances to the quack who advertises a sure and rapid cure. Strange and wonderful stories of the methods and rapacity of these gentlemen are reported.

In places where a smattering of foreign therapeutics has been imbibed, mercury, sulphur, arsenic and other powerful drugs are often given in order, as it is said, "to localize the disease in a given area." In certain districts not far from Shanghai the liniment resulting from the soaking of a grey snake in alcohol is used, whereas in Szechwan in order to bring about a cure, a black snake which leaves a trail on the ground or in the grass like ink has to be caught

and eaten. Unfortunately in this latter case no one has even seen such a snake, let alone caught and eaten it!

The mud tortoise, sun-dried yellow-skinned cats, dried frogs, porcupines, snakes, lizards and other abominations are prescribed and eaten in not a few places. Various useless roots, barks, grasses, bugs and beetles and many another far more objectionable article enter into numerous so-called cures. It is awful to think of the constant imposition made upon the leper. Surely his sad fate cries aloud night and day for some real relief.

**Leper  
Funds**

Reports from a few places on the coast show that for longer or shorter periods allowances have been made for the support of lepers driven out of the cities and placed in so-called leper villages. Apparently, however, this aid, in passing through various hands, gets sadly diminished in amount and what finally reaches the leper is insufficient to properly sustain life. There are other unnamable abuses in connection with some of these funds and places, all of which go to show that this method of relief is generally unsatisfactory and wasteful.

**What can be  
Done for  
the Lepers**

Now one of the objects of this paper is to ask if there is not some better way of dealing with this and other public health questions whereby those unfortunately attacked by disease may be helped. Granting "that the noblest motive is the public good" it ought to follow in all civilized lands that "every true citizen should be ready to do his full part in the service of the community." It certainly is inconsistent with good citizenship, for instance, to get rid of the leper by the bestowal of a cash when he begs at the door. It in no way meets the problem of the leper and a little reflection will show that the giver is greatly injured. If little else is to be expected from "the man in the street," because of his enlightenment on social questions we submit that the Christian leader and Chinese philanthropist certainly owe it to their age to arouse public interest in such matters. The sick poor, the insane, the stricken leper are worthy objects of his best thought and care. We go further and urge that it is the duty of foreigners and Chinese alike to make it widely known that the menace of leprosy in many places



calls for early attention, that apart from Christian philanthropy there is little if any public provision made for the maniac or chronic melancholic, and that disease, in epidemic form, is continually stalking through the land unhindered.

**The Creation  
of a Public  
Conscience**

In considering the question of state or provincial aid to meet such aspects of civic life, difficulties mountains high seem to overwhelm us. The fundamental question of ways and means with an impoverished exchequer may seem to close every door against the zealous reformer, but the problem, or rather its solution, need not depend alone on finance nor yet at first on state control. Undoubtedly the first essential is the creation of a public conscience. It may begin in the higher official circles but it must come to the most humble citizen also. It is astonishing how accustomed even good people get to crying evils which everywhere confront them. Familiarity grows into toleration, and later on to indifference. The country needs agitators, zealots for the public good, missionaries in very deed, with the gospel of good will towards men, and a hatred of all that is unclean and unwholesome.

**Need of a  
Ministry of  
Public Health**

With the creation of this public spirit a Minister of Public Health will in course of time become an absolute necessity. The country already possesses men with the necessary gifts and training, men of high character and ability, well-wishers of their fellow men—eager to help on the coming day. This minister might have to educate the higher official authorities. He would need to convince them of the economic value of public health control. Further he would early enter into communication with every province and urge the establishment of provincial boards of health.

**Sanitary  
Inspectors**

Thoroughly trained and tried Chinese sanitary inspectors from this board would make careful inquiries into the causation and extent of epidemics, tuberculosis, leprosy and other indigenous diseases. Maps would be drawn on an adequate scale showing the areas and special "foci" of the diseases,

**Registration  
Desirable**

As is the case in Japan, registration of lepers could quite easily follow such a system of inquiry. At this stage if no sure cure for the disease has been discovered, attempts should seriously be made to segregate the leper. Much can be learnt from India in this regard. There the various missionary societies have heartily co-operated with the Administration in caring for the bodily and spiritual welfare of the leper crowd. To our personal knowledge the Mission to Lepers has for years done its utmost to erect suitable asylums and homes for these afflicted ones, and might be expected to help such operations in China.

**Need of an  
Aroused  
Public Spirit**

Appealing to the best in men is generally productive of good, and generous results follow. In China there must be many who would make adequate response to appeals on behalf of their unfortunate and stricken fellows. Such appeals, however, can only be made when there is a guarantee that all funds given will be properly and economically administered and accounted for. May we not hope that with an aroused public spirit and with reliable and handy data to act upon, state, province, and citizen will combine to usher in the better day? This must necessarily mean that the leper problem and many another sanitary difficulty will be solved to the lasting good of the country and its people.

# PART VII

## CHRISTIAN LITERATURE

### CHAPTER XLVII

#### THE SURVEY OF EXISTING CHRISTIAN LITERATURE

G. A. Clayton

#### Preparation of a Classified Index

The aim of this article is to present a statement of some lessons learned while compiling a Classified Index of existing Christian Literature in Chinese. The defect of the article will lie in the fact that the evidence on which it is based is in the hands of one man, and no one else is therefore in a position to correct his conclusions nor is there any one whom he can consult on the whole question. It will only be when the material now collected has been issued in printed form and considered by many minds that the final conclusions on the great question of the adequacy or inadequacy of existing literature under each section of the Index can be determined. The material cannot be issued at present because the collection is, at the end of the first year's work, still incomplete. Notices have been inserted in the papers, a circular has been sent to every missionary in China and a further circular recently to every mission, but since this article was outlined over a hundred tracts have been secured of which no information had been given by author or publisher, and others have been brought to the writer's notice by those who are interested in the success of the work. The correspondence involved has been almost overwhelming, but the readiness of many busy people to answer questions involving quite a little research has been most encouraging. Incomplete as it still is, the Index contains over 2,800 entries and will undoubtedly reach 3,000 before it is ready for publication.

**Definition of  
Terms Used**

When thinking of this mass of literature the question naturally arises, "How much of it is in book-form and how much is in smaller forms?" Terms are not easy to define, but it seems fair to call a publication of fifty pages or more a 'book,' and to divide the smaller issues as 'booklets' and 'sheets.' In addition there are maps, charts and other publications. The former classes may be grouped thus: books 1002, booklets 993, sheets 805.

**Booklets and  
Sheet Tracts**

As regards booklets there is no need to write much. This type of literature is in its nature somewhat ephemeral. Some have had a very limited circulation (say 2000 copies) while others have been issued in numerous editions (totalling in some cases fifty and more thousands.) Folders and sheet-tracts are issued in a bewildering assortment, but very few of them have failed to justify their publication. Some are of outstanding value and bid fair to live for years to come and to enjoy a circulation of millions; others are crude in their statements and must inevitably cease to be issued. But the general impression gathered is that at the present time any sheet tract with a message which can be used in the street-chapel as the theme for an address or by the itinerant for sale at a nominal price will command a wide circulation and perform a useful work. There is no need to spend time in judging such literature. It is needed, it is used, and it has its legitimate place in the scheme for the evangelization of China.

**Different  
Versions of  
Same Book**

Leaving on one side, then, the folders and sheet-tracts and looking only at the books, one finds that a deduction has to be made from the total given above for the versions which have appeared of the same original. Such duplication of work is not time wasted. It is perfectly legitimate when a worker in the north has prepared in Mandarin a book which has appeared in Wen-li in the south, or when a society deliberately issues a book in two or more styles. But when one is estimating the size of the Christian library which can be secured, it is only right to strike out all versions but one of a book. The same man is not likely to purchase a book in

Wen-li, Northern Mandarin, Western Mandarin and Cantonese. From the standpoint of the purchaser the four versions are one book.

**Denominational and Other Specialized Literature** Another deduction has unfortunately to be made. So long as the Church is disunited, the churches will issue literature which is denominational in aim. And there are a number of books which, while not issued by any denomination, are issued to support some particular interpretation of the Word or some special theory of church government, and so make no appeal to the general Christian public. For similar reasons the groups of books which represent exclusively the viewpoint of the Young Men's Christian Association or the Christian Endeavour movement must be deducted as having no definite interest for those outside these valuable auxiliaries.

**Hymn Books and Catechisms** Then among the books indexed there are a very large number of hymnbooks and catechisms. Though many of these are very valuable, it is clear that a purchaser is not likely to secure more than one of each, so for practical purposes most of these rank as duplicates.

**Books Appealing to Limited Constituency** The result of all these deductions is that the library of available books is considerably reduced. And its size again diminishes when one lays aside the books which in their very nature appeal only to scholars in our colleges and specialists in study—medical works, books on the higher mathematics and detailed sciences, with several histories and works on political economy, cannot well be included when answering the question what Christian library can be formed in China today. These books are valuable and will be found under their own categories in the Index, but they will not find their way to the shelves of the ordinary reader.

**Paucity of Christian Books** The net total of books is thus brought down from 1,002 to 660. And those 660 books can be arranged in the categories given in the table. But as it is not fair in the present

stage of the development of literature in China to ignore entirely the booklets, these too have been examined and sifted, and the result is shown in the second column of the table. The final totals given in third column indicate clearly the poverty in some classes. And though it is not the object of this article to appraise values, it seems only right to point out that the situation would appear much worse if books which have no real message or which have lost their interest were eliminated. (It should be added that the headings in this table are 'grouped' headings. The Index follows the Dewey system of classification, which is too detailed for use in a short article.)

#### Classification of Books

	<i>Books</i>	<i>Booklets</i>	<i>Total</i>
Religion in general.....	2	0	2
Natural Theology.....	2	0	2
Bible .....	170	31	201
Doctrinal .....	101	45	146
Devotional, Practical .....	119	73	192
Homiletics .....	38	37	75
Church .....	32	32	64
History .....	12	2	14
Science and Christianity....	10	8	18
Hygiene.....	10	13	23
Ethics .....	15	19	34
Tales and Narratives .....	58	95	153
Biographies .....	58	72	130
Methods of Education.....	7	0	7
Miscellaneous .....	16	49	65
	650	476	1126

This view of the matter brings one to speak of the importance of proceeding with the Survey of Christian Literature, for which the Index is but a preparation. At the meeting of the China Continuation Committee in 1916 it was clearly seen that the survey when undertaken must include several stages. The first, and essential one, would be the compilation of a classified index.

The Index  
Merely a  
Preparation



**Additional  
Information  
Essential**

But when that task was completed, the next must be to value the publications thus indexed, for till that valuation is made no real knowledge will be gained of the work done and the work to be done. It is not enough to record in an Index that there were on sale in Chinese in 1916 a total of one hundred and seventy books on the Bible. Nor is it enough to give a classified list of their titles. A criticism of the style in which they are written has its value, but the best Chinese opinion seems to be that too much emphasis must not be laid on this. What is needed is a statement as to the date of publication, the number of pages, the basis of the book, the purpose of the book and the way in which that purpose has been accomplished. Each of these is necessary. The date is important, for one knows that a commentary on the writings of the prophets written thirty years ago cannot give the message of those statesmen-preachers with any real success. A statement as to the number of pages is regarded by the Chinese as essential, for there are many booklets masquerading under titles in English and Chinese which might indicate that they are mighty tomes. And to the missionary much will be conveyed by an indication that such and such an English or American book was the basis of the Chinese work.

**Desirability  
of Securing  
Reviews of  
Available  
Books**

Information on all these points is being collected as rapidly as possible. But the most important step remains yet to be taken--the reviewing of the books in the light of purpose and pretensions. It is to be sincerely hoped that the Continuation Committee will be able to arrange for this work to be done in the near future, for when it is completed and published, the Christian public can discover how many of the 1,126 books and booklets can maintain their position and how many must be adjudged wanting. Some are in need of revision, some need to be supplanted, some are already supplanted. If the books are reviewed fairly and faithfully, good must result even though authors receive shocks and publishers are unable to sell some of their wares.

**Extent of  
Chinese  
Authorship**

But returning to the point reached before this digression about the survey, a question which arises as the table is considered is: "What proportion of these books is the work of Chinese writing independently?" The answer cannot, unfortunately, be given with exactitude as yet. Not a few of the issues entered in the Index are anonymous and in other cases there is only a Chinese name on the title-page and it has not been possible to discover whether the author was a Chinese or a foreigner using his Chinese name. But there are on the Index 1,308 books and booklets of which the author is known, and an analysis of these yields the information that 925 are by foreigners, 258 by Chinese and 197 by foreigners and Chinese working together.

**Advantages  
of Joint  
Authorship**

There are those who will be disappointed on seeing these figures. But one cannot forget on the one hand the youthfulness of the Chinese Church and on the other the fact that many foreigners have forgotten to put the names of their Chinese colleagues alongside their own on the title-pages of books. It is improbable that there are a dozen books in Chinese other than concordances or harmonies which have been written by a foreigner alone, and it is probable that of that hypothetical dozen most would be all the better if the foreigner had not been so independent. A more frank recognition of the work of writers and colleagues is now the fashion, and a good fashion it is. For some years to come it will be well if the partnership between Western training in theology and Eastern knowledge of the Chinese mind continues. How valuable that combination is, is seen in the fact that of the 258 books and booklets which are mentioned above as the work of Chinese, 99 are stated by the Chinese authors to be based on Western originals.

**Little  
Original  
Authorship**

Original authorship either on the part of Chinese or foreigners is not at all common, as is seen by the fact that out of the books indexed a large proportion are known to be translations or adaptations, and further investigation will reveal Western originals underlying many others.

**Books for Non-Christians** Another word which must be said, and which is not intended as a criticism, is that of the books and booklets under consideration there are quite a number which are intended to reach the man outside the Church with the Gospel message rather than to instruct and help the man inside. Whether those ought to be included in the Christian library is an open question. If it be decided that they should not, there will be a further diminution in the grand total and in the totals under several of the sections.

**Reasons Why Some Books Do Not Sell** As the work on the Index has proceeded, the attitude of the Christian publishers has been one of frank helpfulness. By gifts of their publications, by loans of old reports and catalogues, by disclosing their records and even by allowing their stock-books to be examined so that details might be secured about dates and editions, they have materially assisted and greatly facilitated the work. It is out of the question to reveal much that has thus been learnt. It would not be fair to give detailed instances of what comes next to be said. But if the evidence could be set down, no one could dispute the conclusion that of the existing literature there are many volumes which have met no need and so have had no sale.

**Ineffective Advertising** Advertising of Chinese books in Chinese has been sadly neglected. The old habit of announcing a book in the *Chinese Recorder* and leaving the missionaries to secure orders dies hard. Several new books have been announced recently by advertisements in English and in no other way.

**Wrong Methods of Selecting Books for Translation** But the failure to advertise effectively is not the only explanation of the unsold editions. There has been too large a tendency to translate that which appealed to the translator personally. How else can one account for instances such as these? Seven catechisms, of which none were sold in the year under consideration, though there were from 600 to 1400 copies on hand. Seven commentaries (800, 700 and 400 in stock) with no sales, one of

which over 4000 were in stock with 3 copies sold, one of which 600 were in stock with 7 copies sold.

There were at least 57 educational books of which less than ten copies were sold. What are we to make of such sales as these—1 out of 1767, 6 out of 760, 6 out of 1242 (a well-advertised book), none out of 1486, none out of 1590, 2 out of 651, 24 out of 1996, none out of 948, or 3 out of 785.

Theology has as grievous failures as education, as witness 4 out of 2014, and 200 out of 2256, none out of 1900, 5 out of 769, 11 out of 721, none out of 1140, none out of 2501, 25 out of 1742 and so on.

Turn to books intended to be popular. Here is a book for children of which 25 copies were sold out of 2433 on hand, an apologetic which sold 250 copies out of 7450 although priced at one cent, a book with a strong denominational purpose of which no copies were sold out of 2809, two of the few volumes of sermons with no sales, a life of Christ of which one copy was sold out of 1110, a biography with no sales out of 1755, a tale intended for children of which 58 copies were sold out of 2520. It is useless to enlarge the list, though material abounds. The list of books for the library would be strikingly reduced if all the books that have failed were omitted.

**Learning  
the Lessons  
of the Past**

It is further open to question whether the information now to be found in the Index is all that is needed in facing the future. There are valuable lessons buried in the past. And it would be of great advantage if the *Memorials of Protestant Missionaries* compiled by Wylie had been kept up to date, or could even now be brought up to date. As one turns the pages of the *Memorials* it becomes clear that there are types of books which once had a vogue which are useless to-day. And in the same way it would help those who wish to map out a programme for the future if it could be known what books have, despite good advertising, failed in the last twenty years. Maybe if this information were available the Chinese Church would rise on stepping stones of these dead books to better things in the way of Christian literature. One society has deliberately requested that certain of its

publications, though still in print, be omitted from the Index on the ground that these books have had their day and are no longer to be counted as current Christian literature. Their attitude one can admire. But would it not be well if there were somewhere a list of these dead books to which reference could be made when young authors propose to translate books which are similar in purpose and certain to be unsold or when Chinese propose to write books on lines which experience dearly bought shows that their compatriots do not want.

This last word is needed, for among the poor selling books are books by Chinese authors, sales for a year of some such books being 19, 22, 38, 37, 42, 18, 19, 17, 6, 13, 2, 5, 13, 5, 0, 23, 2, 9, 1, 3, 17, 11, 4, and so on. We all alike, foreigners and Chinese, have much to learn about literature in Chinese. And all guidance that can be gained should be welcome, for the unoccupied fields seem so vast there are great longings and great needs to be met when we discover just what lines to follow in the important matter of production and the even more important matter of distribution.

## CHAPTER XLVIII

### MAGAZINES FOR CHINESE WOMEN

Mrs. T. C. Chu

“ Women are dolls, women are things. Things are precious and dolls are dear, but wherefore should a magazine be specially published for them? ”

Such was the sentiment expressed when the first woman's magazine in Chinese was published about sixteen years ago. It was a small paper, consisting of only a few leaves in each issue, was written in Mandarin. It bore the name of 白話報 and was published in Wusih by a distinguished family. The editor was said to be a married daughter of that family. For a time it was widely known in this part of the country. Its aim was to stir up the women of China and make them realize where they stood. Strong language was used to depict their ignorance, foibles and absurdities. Two cruel epithets can still be remembered, namely, 翠綠鳥 and 養胖狗 meaning, the bird in brilliant plumage, and the well-fed fat dog.

The interesting 白話報 was, however, discontinued after a few months' trial. Evidently, the time had not yet come for a woman's paper to last long. From that till the establishment of the Republic, for a period of ten years, there was no magazine specially published for women.

One grateful word should be said of the great journalist, Mr. Liang Ch'i-ch'ao (梁啓超), for his articles on the uplift and emancipation of women, written during these and previous years. These essays, dealing with the unbinding of the feet, the importance of woman's education and the establishment of schools for girls, did much for the women of China. They were not collected and put together in one volume, specially edited for women, but were written at different times and scattered along with his essays on other reforms in his famous periodicals 時務報, 清議報 and 新民叢報.

The First  
Chinese  
Magazine  
for Women

Contribution  
of Liang  
Ch'i-ch'ao



Mr. Liang was a noted reformer in those days and a literary genius of a very high order. Whatever he wrote was widely read. The public was impressed by his simple, fluent style, his new thoughts and his enthusiasm. The few progressive minds simply idolized him. He got up new patriotic examples of heroes and heroines. For women he wrote the biography of Mme. Roland of France. The many-sided talents of Mme. Roland, her natural gifts for leadership, the political intrigues, the pathos of her death, were all vividly set forth. Since the publication of that famous life, a heroic ambition has been aroused in Chinese women.

These writings exerted a greater influence than any woman's magazine has since been able to do. This would seem to show that a really gifted writer could reform China, and that journalistic work is one of the most effective means in doing so, if properly conducted by such a person. Since the revolutionary days, however, Mr. Liang has written nothing for women.

#### Publishing Houses Take Up the Idea

The time, however, for a woman's magazine, owned by a book company, had arrived. There are at present, *The Ladies' Journal* 婦女雜誌 published by the Commercial Press, and *The Woman's Messenger* 女鐸報 by the Christian Literature Society. The Chung Hwa Book Company had also a woman's magazine called *The Woman's World* 中華婦女界.

#### A Short Lived Radical Paper

Before discussing these magazines, mention may be made of *The Woman's Paper of the Great Land*, 神州女報 not because of any intrinsic value in the paper itself, but because of its being the expression of a large group of Chinese young women in the early days of the Republic. It did not last long, nor was it owned by any business firm, but belonged to the society those women formed. Here the thoughts and desires of the new women had full sway. They demanded equal suffrage with men; they advocated the economic independence of women; they talked of opening shops and establishing trade-unions for women; they regarded married women with whatever qualifications as incapable and useless

beings to society. The paper was written with a revolutionary spirit and in a high, astounding tone. Little could one realize that the timid, modest women of China could ever be so violent and assertive.

**The Woman's Messenger** In the midst of this turmoil, a sweet, clear voice was also heard, calling the women of the country to plain home duties, to the care and training of children, to Christian temperance, to social virtues. That was and still is the voice of *The Woman's Messenger*. It is fitting that a Christian magazine should lead the way to womanliness, to sober-mindedness and to practical reforms. The Chinese are never frantic, so the new woman should ever be sane and modest. *The Woman's Messenger* is now six years old. As far as I know it is the first woman's magazine in Chinese ever published by a book company. At any rate it is now the oldest of all the existing magazines for women.

**Two New Magazines** In January, 1915, two new magazines for women appeared in China, namely those mentioned above, *The Ladies' Journal* and *The Woman's World*. Like *The Woman's Messenger*, both magazines dealt with the making of the home and the welfare of children. *The Woman's World* seemed broader in scope, discussing freely such problems as the vocations and social activities of women, while *The Ladies' Journal* was better written and more presentable both in style and appearance. Both were equally good and the editors were men.

**The Appointment of a Woman as Editor** In the following year the Commercial Press decided to have a woman editor for *The Ladies Journal*, and the writer of this article had the honour of being the first one to fill the position. The purpose was to interest the reader as well as instruct her, to give her a glimpse of the larger world and a vision of higher life. In order to make the magazine both instructive and interesting abstractions were avoided as much as possible and the editors employed the methods of description and story-telling wherever suitable.

### The Style Used

An effort was also made to write the magazine in the best language possible. It is strange that though the Chinese are practical, and as a race are seemingly not very artistically inclined, yet nothing appeals to them more than a well written essay or book. Good literature always controls the thought of the nation. Without it, Confucian ideas could not have been so popular in China, and Buddhism would have been hardly known at all. Mr. Liang Ch'i-ch'ao, at first only a young scholar and an exile, has become a powerful reformer through his good literature. Mr. Yen Fuh, the famous translator of Huxley's *Essays on Evolution*, is another example. Through him evolutionary ideas became familiar to the Chinese as early as twenty years ago and have been accepted since. So the effort was made to have the *Ladies' Journal* rank with the best of good literature, especially in vividness and simplicity of style.

### What the Magazine Stands for

No magazine can ever command the respect of the public, however well written it may be, if it has nothing to advocate and does not stand for some worthy cause. Accordingly the *Ladies' Journal* took up the cause of woman in every phase of her life. An attempt was made to ennoble the duties of the home, to dignify them and make them attractive to women. Attention was drawn to the fact that as long as the homes were badly kept there could be no hope for municipal improvement on roads and streets, as nobody felt the need of it and wished for it. This method of relating the trivial and domestic to the public affairs of the nation was very useful, especially in dealing with younger women and school girls. It encouraged them to think that while they were performing the drudgery of the home, they were also doing good to the nation, and that if one home was kept well, it meant the betterment of a small part of the country. It was shown that most of the existing social and political evils in China had their origin in the home, such as gambling, smoking, cheating, bribery, etc. In order to do away with these evils, the home must be reformed. In order to reform the home women must be educated. The more education there was for women the

better home-makers they would become. Some of the topics touched upon during the past year have been: "The New Home as illustrated by the American Home," "The Spirit of Social Service," "The American Youth," "Montessori Theories and Methods of Training Children," "The Conversion to the Christian Religion of Mme. Nieh," daughter of Marquis Tseng.

**The Constituency as yet Small**

As yet the time does not seem to have arrived for the successful sale of a woman's magazine. *The Woman's World*, published by the Chung Hwa Book Company, was discontinued after a year and four months' trial. *The Ladies' Journal* had four thousand regular subscribers in the first year, and about seven thousand in the second year, with over one thousand copies circulating in the city of Shanghai, but when we think of the immense number of Chinese women, roughly speaking, two hundred millions, four thousand are but as a drop in the sea.

Since the close of *The Woman's World*, *The Ladies' Journal* has been left as the only non-mission Chinese magazine for women. It is like the solitary star up yonder in the sky, which, it is hoped, will ever shine upon this land and guide the thoughts of the women of China.

## CHAPTER XLIX

### TREND OF THOUGHT IN CHINA AS EXHIBITED IN THE LATEST ISSUES FROM THE PRESS

John Darroch

The Chinese in the street is a complex individual; a personality difficult to understand. Possibly the difficulty is largely due to the fact that there are so many angles from which he is looked at; so many different pairs of eyes with which his actions are scrutinized.

Straws show which way the wind blows, and the Editor of the YEAR BOOK suggests that a study of the catalogues of the leading booksellers in Shanghai and an investigation of the type of book that finds the readiest sale would reveal the trend of mind amongst thinking Chinese and so, to some extent, help us to understand our friend "the man in the street."

#### Extent of this Study

The following study is a very partial one. The catalogues of only two publishing houses, the Commercial Press and the Chung Hwa Book Company, have been passed under review. Had time permitted a more thorough investigation, a greater array of facts would have been accumulated, but it is unlikely that the deduction made would have been different.

It is not necessary to scatter a whole hayrick in order to discover the direction of the atmospherical currents, and that is all that this article aims at. As we look at a man's library and gauge the capacity of his mind by the titles on his bookshelf, so we take the publications of these two large printing houses to be the library of the nation and the books in the largest circulation to be the thumb-marks which show the predilections of the owner.

#### New Books Issued

The manager of the Commercial Press informs me that last year his firm issued 214 titles from the Press and the year before 247.

From the catalogue of the Chung Hwa Book Company I learn that their issues last year were 232 titles and the year before 313.

**A Time of Great Literary Activity** Bearing in mind that there is a vast number of publishing houses in China, though none of them approach the two firms named in the magnitude of their operations, we note as an indubitable fact that this is a period of great literary activity. In all China's history there never was a time when so many books were being printed or so much reading indulged in by the people. We turn now to inquire what this multitude of books is written about; what kind of pabulum is the nation feeding its intellect on?

**Large Output of School Books** First, then, two-thirds of the titles are school books. They are good school books, too, and are used in every mission school, so need not be further described. But one is compelled to pay a tribute to the eagerness with which the Chinese people seek for education. Attendance is voluntary, and fees are high, relative to the income of those who pay them, and yet new schools spring up like mushrooms in a night and few lack scholars.

**Other Books Issued** Apart from school books the classification reads: "classics, philosophy, ethics, history, belles-lettres," etc., etc. One notes that many commentaries on the classics are in Mandarin. There is no royal road to learning, but it is no longer thought necessary to make the reader's pathway to knowledge an obstacle race with Wen-li hurdles to be negotiated at every turn. Also many standard authors are advertised as being issued in 精華 editions. That is, the gist of the author's work is given but the student need not eat the whole cheese in order to taste its flavour. There are so many subjects that the student must study nowadays that 精華 editions have become a necessity of the times.

**Only One Book on the War** Amongst the curiosities of the catalogues may be mentioned one book on the war—only one. One book on spiritualism and one on hypnotism. The by-paths of knowledge are evidently not yet trodden by a multitude of Chinese feet.



**Best Selling Books**

The manager of the Commercial Press very kindly gave me a statement of the six best selling books (school books excepted) issued by his firm. The sales for the year were as follows:

1. Eight magazines, 665,410 copies.
2. Collected works of Liang Ch'i-ch'ao, 飲冰室叢著 2,725.
3. Simple maxims for a citizen, by Liang Ch'i-ch'ao (國民淺訓) 86,679.
4. Obiter dicta of Tseng Kuo-fan, (曾國藩) 6,591.
5. A Modern English and Chinese Dictionary, 華英合解字典 10,232.
6. Encyclopædic Dictionary, 辭典 11,550.

Now, if this list of "best sellers" is taken as an indication of the taste of the reading public it certainly inspires one with great respect for those who choose such literature.

A dictionary has no meretricious attractions. It is a tool for a student's workshop, and two dictionaries are in the list of "best sellers," indicating both the number of workmen and the adaptability of the tools.

The *Encyclopædic Dictionary* was ably reviewed by Dr. Evan Morgan in the *Chinese Recorder*, and nothing needs to be added to what is there written. Missionary students who have passed through the language schools would do well to acquire the habit of using this book, perhaps not in place of, but in addition to, Giles. It is a mine of information dug out of less accessible and voluminous Chinese works.

### I. Writings of Liang Ch'i-ch'ao

Liang Ch'i-ch'ao is the leading scholar and perhaps the most influential man, not holding office, in China to-day. His complete works form a set of volumes about as large as the Old and New Testaments combined, and cover a vast range of subjects.

**His Style** The first thing that impresses one is the extreme simplicity and clarity of the author's language. It would be impertinence in a foreigner to criticize or even to commend his style, but one cannot fail

to be impressed with this characteristic of his writing. In the second place one notes the evident sincerity that breathes through every article. The author is thinking, not at all about the style of his writing, but is putting his whole soul into the effort to get his ideas imbedded in the minds of his readers. This, to be sure, is the secret of style in any language, and is doubtless the reason why Liang Ch'i-ch'ao has attained it.

Again, one is thrilled with the author's passionate love of liberty. He plays on this theme like Paganini on the one string of his violin. Skin for skin all that a man hath will he give for his life, but Liang Ch'i-ch'ao would give not only of his own life, but the lives of his 400,000,000 beloved fellow countrymen for this one pearl of great price. He rejects with scorn the idea that Mencius taught freedom and the rights of man in the modern sense of these words. The liberty he loves so fondly is something China's sages never knew.

It is this devotion to democracy that makes Liang Ch'i-ch'ao the uncompromising foe of militarism. No man knows better than he the ineptitude of his countrymen for war, but he would fain see China strike a blow, however feeble, for the right.

He writes enthusiastically of Italy's three patriots, Mazzini, Garibaldi and Cavour, and he compares Cavour with Chu Keh K'ung Ming 諸葛孔明 and admits that the Italian achieved greater results than the Chinese statesman. He states as a reason for this that Victor Emmanuel was a better king than Liu Pei 劉備 and that Italian unity was the dream of a people, but a united China was ideal of Chu Keh K'ung Ming 諸葛孔明 alone. Perhaps the failure of Liang himself to carry the people with him in the present crisis is due to the same cause.

Jupiter nods. Comparing Bismarck and Gladstone he says justly that Bismarck first and last had but one idea, the unity of Germany and the hegemony of Prussia. Gladstone changed his political viewpoint more than once. But when he says that Gladstone in his youth protected (保護) the state Church but in his age dissolved (解散) the Church of Ireland, he gives a wrong impression. Gladstone to the

end of his life loved the Church of his fathers with fervid devotion. He disestablished the Irish Church, it is true, but he would have cut off his right hand rather than dissolve (解散) it.

## II. Extracts from His Writings

**Sincerity** "There are millions of things in the world, but their success or failure, permanence or futility, depends only on their truth or falsehood. In politics it is public spirit or private gain. In personality it is good and evil. In learning it is rectitude or depravity. In industry it is ingenuity or stupidity. Here is a mighty tree, nourished by centuries of storm and shine, but it sprang from a tiny seed. Here is a great river draining continents and bearing fleets on its bosom, but it sprang from a baby fountain. So if a man has in his breast a spark of sincerity though it be imperceptibly small, it is yet the root and fountain from which all great achievements come."

"The world's greatest reactionary, Metternich's hatred was not directed against the letter but against the spirit of education. What is the spirit of education? It is liberty and the rights of man. If the people once know liberty and right then the power of statesmen to cajole and mislead them comes to an end at once. Therefore Metternich had to exert all his power to blunt the edge of this, the keenest weapon yet forged against autoeracy."

**Opportunity and the Man** "'Does the opportunity make the man, or does the man create the opportunity?' I answer, 'The action is reciprocal.' The man takes advantage of the opportunity, he does not make it. Therefore had Luther been born in the tenth century and not in the sixteenth he could not have reformed the Church, but had there been no Luther in the sixteenth century, there would have been another reformer to do his work. Had there been no Copernicus another would have arisen to proclaim the heliocentric astronomy. Had there been no Columbus another would have discovered America. Therefore with the hour there comes the man. Now at the

present moment\* the outlook everywhere is dangerous; threatening clouds of death overhang the whole world, and everywhere men stand on tiptoe looking for the man who shall control the situation. When the hurricane blows the common birds hide their heads but the dragon mounts on the clouds. When the waves lift their heads the shoal fish sink to the bottom but leviathan rides on the billows. Circumstances give the man his opportunity and he moulds the circumstances to his will. Opportunity makes the man; man makes the opportunity. They reciprocate in alternate and unceasing cause and effect."

**Right and** "Sirs, if you think of this principle you  
**Might** will see that liberty and equality are not, as doctrinaires say, rights with which heaven has endowed all men. We humans are in the same case as animals or vegetables; we have received no special gift from heaven of liberty or equality. Kang Yü-wei in the preface to his book '*On Strength*' said, 'Heaven shows no favour; it assists the strong.' These are true words. In the world there is only might and nothing else that is powerful. The strong dominate the weak; this is the great law of evolution. So the only way to acquire the right to liberty is to make oneself strong. If you desire personal freedom, you must first attain personal strength; if you desire national freedom, you must first have national strength, Might! This word should be imprinted on the brain of every reader."

This essay is based on the writings of Kant and Niebuhr. It bears traces of the new German doctrine, that there is no Right other than Might, and perhaps illustrates the truth that apart from a belief in God there is no foundation on which to build the rights of humanity.

**Inspiration** "Sir William Hamilton says, 'The greatest thing in the world is man, and the greatest part of the man is his mind.' These are true words, but the action of the mind is sometimes unconscious and automatic. It is difficult to find a name for such action, and so it is

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\*Written long before the European war cloud burst.

termed inspiration. Inspiration manifests itself in thought and reflection and attains its highest point like a flash in less than an instant. All the world's heroes, filial sons, loyal statesmen, brave women, just men, religious enthusiasts, artists, explorers, etc., have accomplished their astonishing feats through the impulse given in this instant of inspiration. Thus that which is unconsciously accomplished in a moment surpasses the achievement of many weary years of mental effort. In the records of Li Kwan-lieh it is stated: 'When hunting I have sometimes mistaken a stone in the grass for a tiger and shot at it, burying my arrow in the stone. When I discovered what I had done I have repeatedly aimed at the stone but never again succeeded in piercing it.' Now from this it is evident that General Li's ordinary skill was not sufficient to accomplish the feat of driving an arrow into a stone, but this impossible thing was the effort of an instant, like a flash of lightning and accomplished inadvertently. It was an inspiration."

"Luther said: 'When I am roused (怒) then I can pray well and preach well.' Chwang-hsüen with his bowl and his staff dared a thousand dangers and crossed the Himalaya mountains in his journey to India. Columbus with sail and oar staked his life on the raging main to reach America. Moses fought with savage tribes and wandered without food or drink in the desert; although these men had different aims and accomplished different purposes they were all driven and moved in their course by the force of inspiration.

"It may be asked whether it is possible to cultivate the inspirational impulse. I reply: Inspiration comes like the wind; it cannot be grasped. It passes like a cloud and cannot be stayed, but there is one method of obtaining it. That is by the utmost sincerity. One must be ready to give up everything and concentrate one's whole heart and soul on one purpose for a whole life time. This is the condition on which inspiration may be received. It is written: 'The force of truth would burst through rock. When the heart is in the effort anything may be accomplished.'

"A Western writer says, 'Woman is weak but motherhood is strong.' Now, what makes the weak woman into the strong mother? It is the sincerity of her love for her child



that makes the timid woman traverse the wild mountains, and amidst the war of beasts and the wail of demons go without fear. Joan of Arc, a timid peasant girl, drove the English armies headlong out of France. This was the force of inspiration which is the true expression of the sincere mind and links man with the gods."

There is so much that is true in this essay that one feels like saying that the talented author is not far from the Kingdom of God. He knows that inspiration is like the wind that bloweth where it listeth and that it links man with the gods (God). Would that he knew the receptivity of prayer and the power of the Holy Spirit.

Another book by Liang Ch'i-ch'ao deserves **Simple Maxims for a Citizen** more than a passing notice. It was written, the author tells us, in circumstances of great trial and difficulty. In the critical days when Tsai Ao was raising troops to oppose the monarchical scheme of Yuan Shih-kai, Liang was in Yunnan giving what help he could. Pursued by soldiers he took refuge in a farmer's house and there employed his leisure in writing these *Simple Maxims for a Citizen* 國民淺訓. The book is an earnest attempt to tell in the clearest possible way the rights and duties of the citizens of a republic. The style is almost Mandarin, perhaps it should be called *pu tung hwa*, 普通話, very easy and pleasant to read, and the author's characteristic sincerity and love of liberty are displayed on every page.

### III. Marquis Tseng's *Cbiter Dicta* (曾文正公嘉言鈔)

**The Author** Marquis Tseng was, as is well known, one of China's greatest sons. A Hunan scholar, he gained his Doctor's degree 進士 at the age of thirty-two, and distinguished himself by raising a body of militia in his native province to combat the Taipings. He was ultimately made Governor-general of the Kiang provinces and commander-in-chief of the southern armies. Later he was entrusted with the difficult negotiations arising out of the Tientsin massacre in 1870 and was suspected by foreigners of bias in his handling of the case. But there is no doubt the Marquis was rigidly just according to his lights, and acted throughout from the standpoint of a



Chinese patriot. He has left an untarnished reputation as a brave, just and good man (see biographical notice in Commercial Press *Encyclopaedic Dictionary* 辭源 under 曾國藩). It may be of interest to note that Madame Nieh is a daughter of the famous Marquis. She is a leader amongst Christian women in Shanghai, and her son, C. C. Nieh, is a well-known business man and one of the directors of the Young Men's Christian Association.

#### Extracts from *Obiter Dicta*

##### The Book

"A dearth of soldiers is not sufficient to worry about; a lack of rations is not sufficient to cry over, but taking a sweeping look over the world, one fails to find those who choose to be last in the pursuit of wealth, first in the practice of virtue and filled with ardent patriotism. This is a matter for deep regret."

"The decrees of Providence are inscrutable. It is ours to do our best without caring overmuch about success or failure."

"When the sun reaches the zenith it declines; when the moon reaches the full it wanes. So the ancient poem says: 'The flower is not perfect, the moon is not round.' A wise man sees a deep principle in this. In my experience as a soldier I have often been poised between victory and defeat. Every step had to be taken with trembling. Before and behind was beset with difficulties. Yet from such a situation we ever emerged victorious. If, after success, flushed with victory, I counted on an unbroken series of triumphs there invariably followed unexpected disaster."

It is infinitely to the credit of the Chinese reading public that books of the class from which these extracts are taken are listed amongst the "best sellers." China makes many mistakes and it is her habit to disappoint frequently those who believe most firmly in her, but so long as she has writers of the calibre of those whose works are quoted above, and readers who eagerly study their books, there is no need for pessimism regarding her future.

##### Such Writers Inspire Confidence in China's Future

# PART VIII

## OTHER INTERDENOMINATIONAL ASSOCIATIONS

### CHAPTER L

#### THE FOURTH YEAR OF THE CHINA CONTINUATION COMMITTEE

##### The Foreign Secretary

**Purpose of  
Organization** With the holding of its Fifth Meeting at Hangechow, April 27th to May 3rd, the China Continuation Committee completed four full years of life. It will be remembered that it was appointed in order to help carry out the recommendations of the sectional and national conferences held in 1913, to serve as a co-ordinating agency between the Christian forces in China and as a means by which they may express themselves unitedly, if they so desire. It was also intended that it should act as a Board of Reference when invited to do so by the parties immediately concerned, and to be a means of communication between the Christian forces in China and the Edinburgh Continuation Committee, its Special Committees and the missionary boards of the West. A brief sketch of the work of the Committee during the past year will give some idea as to how far it is accomplishing the task entrusted to it.

**Growth in  
Four Years** It is quite evident that the Committee's work is growing. Beginning in 1913 with one secretary, a stenographer and an office boy, it now commands the time of four secretaries (one Chinese and three foreign), who are assisted by an office staff of three other foreigners and eight Chinese. Its first annual report consisted of thirty-eight pages, while the published *Proceedings* of the past year contain five times as much matter. It maintains a statistical department which is

endeavouring to make possible the collection of accurate statistical and general information regarding the Christian movement in China. It is handling a large amount of correspondence dealing with a variety of mission problems, and is increasingly asked to supply information regarding many aspects of Christian work in China. Its secretaries spend much time in travel, meeting with groups of workers in different parts of China, addressing conferences and holding committee meetings. These things do not, however, of themselves show whether or not the Committee is meeting the need felt by those who brought it into being. In order to judge how far the Committee is "helping to carry out the recommendations of the Sectional and National Conferences of 1913," a brief review of the subjects emphasized in these conferences is necessary.

**Findings of the National Conference**      The National Conference, which summarized the findings of the Sectional Conferences, called attention to the following matters:

(1) The vastness of the missionary enterprise, the full extent of which it was felt could not be grasped without a comprehensive survey, and the urgency of the present need for larger forces. (2) The present unique evangelistic opportunity and the need of a great united forward movement. (3) The inherent right of Chinese to determine the form and organization of the Chinese Church, which should be thoroughly indigenous, while at the same time maintaining cordial relations with the churches of the West. (4) The need of finding ways of expressing the unity already existing between Christians, and of taking steps looking to a larger unity. (5) The extreme importance of self-support. (6) The need of securing and retaining the services of more able Chinese leaders, and as a means to this end, the promotion of union and co-operative efforts in the establishment of theological colleges of university standing. (7) The necessity of securing the production, and wider distribution of literature suited to present-day needs. (8) The importance of determining more fully just what is needed to insure the better training of missionaries for their work, and to obtain the necessary facilities for this purpose. (9) The opportunities for a great enlargement of educational work, while endeavouring to limit the number of universities so as to make possible the development of three or four with facilities for advanced professional studies equal to those offered by universities in the West. (10) The primary importance of education in the sphere of medical missions, and the widest co-operation between missions in the establishment of hospitals.

**Carrying of  
the Recom-  
mendations**

The above are matters which cannot be accomplished in a few years. Most of them represent developments that for their full attainment will require a considerable period of time. They look forward not only to the effective missionary occupation of the whole country, but to the development as well of indigenous churches that will be self-supporting, self-propagating and autonomous. The Continuation Committee is trying to assist in the attainment of these objects by a study of some of the more important problems, and by endeavouring to bring about on the part of the responsible authorities such action, united or otherwise, as seems to be necessary for the attainment of the end in view.

**Investigations  
by Special  
Committees**

By far the largest part of the Committee's work thus far, accordingly, has been the investigation of some of the more pressing mission problems. The published *Proceedings* of the past year's work consists largely of the reports of the thirteen special committees, and the recommendations arising out of them. These reports deal with practically every one of the subjects referred to in the Findings of the National Conference in 1913. The committees preparing them represent carefully selected groups of Chinese and missionary workers of different churches from widely separated parts of China. They are as representative as the Committee's knowledge of the missionary body and of the Chinese Church, and the necessity of planning for committees that can meet without too great expense in time or money, can make them; their reports represent a large amount of original investigation, and notwithstanding their limitations, which those who have drafted them are the first to recognize, they constitute valuable contributions to the understanding of the problems with which they deal. They throw much light on the present missionary situation, and should prove of value to those who are responsible for the policies of individual missions, by making it less and less necessary for missions to plan their work without having at their disposal the experience of others.

**Collection  
of Data by  
Central Office**

Such study has not been confined to the work of the special committees. The office staff has regarded the gathering of accurate information regarding the entire Protestant Church in China as one of its chief tasks. The work of the Rev. C. L. Boynton, the statistical secretary, is laying the foundation for a knowledge of one aspect of missionary work in China which has been impossible in the past. With a view to being of larger service to the missionary body, the Committee is trying to secure all published reports of the missionary societies and of the Chinese Church including, wherever possible, the printed minutes of their meetings. It has begun the collection of a Missionary Reference Library, and now has on its shelves about 1100 books, and a somewhat larger number of pamphlets. A card catalogue, by authors and by subjects, of the books in its library, and of important articles appearing in missionary magazines, has been begun. Approximately 6000 entries have already been made. A careful study has been made by the Special Committee on Survey and Occupation, as to the purpose, nature and scope of such a general missionary survey as was called for by the National Conference, 1913, and at its last Annual Meeting in May, the Continuation Committee decided to undertake such a survey.

**Making  
Information  
Available  
for Others**

In its printed reports, and in the Chinese and English Year Books the Committee is placing so much of the information gathered, as it can, at the disposal of the Christian community. The Year Books present a carefully chosen series of articles concerning important aspects of Christian work in such a way as to enable the busy worker or student of missions to keep in touch with current developments.

**Prominence  
Given to  
Evangelism**

Since its organization the Committee has tried to assist the churches in taking advantage of the present remarkable evangelistic opportunities in China. Its Special Committee on a Forward Evangelistic Movement has made a point of keeping in touch with the evangelistic work of different societies and churches, and by the appointment of the Rev. A. L.



Warnshuis, D. D., as National Evangelistic Secretary, has been able to serve as a means of communication between them and as a clearing house for their ideas. Dr. Warnshuis has been in great demand at gatherings of evangelistic workers. The bulletins he has issued have been widely read, and many have sought his assistance by correspondence. The distinctive feature of the work of the evangelistic committee during the past year was its emphasis on an effort to enlist every individual Christian in some form of definite service. It was an attempt to mobilize all of the Christian forces. It is encouraging that the idea that such a general mobilization is desirable and possible, is gaining a greater hold on the leaders of the Church.

**Church Union** Church union has not figured as prominently in the discussion of the Committee as in the 1913 Conferences. The Chinese leaders there expressed very clearly their desire for one Church of Christ in China. They were convinced of the sympathy of the missionaries and came to understand better the difficulties which surround this whole question. While these difficulties do not loom so large in their eyes as in those of the missionaries, and they do not believe them insurmountable, and while they expect to move steadily forward to some solution, they recognize that these matters must ultimately be determined by the Church courts. The Special Committee on the Chinese Church, whose chairman is the Rev. C. Y. Cheng, D. D., the Chinese Secretary of the China Continuation Committee, therefore, by common consent, has devoted its attention to other aspects of the Church's need. Any contribution which the Continuation Committee is making to the solution of the problems of church union is along the line of strengthening the ties that bind the members of different churches together, and of helping the Church to find new ways of expressing the unity that already exists. Through its own meetings, and those of its several committees, it is extending the sphere in which men are determined to understand one another and to work together.



**Other Topics  
Dealt with**

The limits of this article forbid any reference to the work of the special committees beyond a mere enumeration of the subjects with which they have dealt. Some of these are: the present status of theological education, the number and location of theological and Bible schools, the educational qualifications of students, available textbooks, etc.; the production of a more varied Christian literature, better adapted to the present needs, and the wider distribution of this literature; the teaching of the Bible in schools; the instruction in the Bible of the adult membership of the Church, the promotion of family worship; the securing of greater efficiency in the business management of missionary work and in the control of union undertakings; the emphasis on the social message of Christianity, and the drawing of Christians and non-Christians together in social service groups; the best methods of training young missionaries during their first year on the field, and a study of the whole question as to what part of their preparation can best be obtained at home.

Technical matters related to educational or medical missionary work do not come within the purview of this Committee; these belong naturally to the China Christian Educational Association and the China Medical Missionary Association, and other organizations with which the China Continuation Committee is in closest co-operation.

From this brief review it will be seen that the Committee is at least succeeding in keeping before not only its own members, but also a larger constituency, questions which have a vital bearing upon the future of the Christian movement in China. Copies of its *Proceedings* were sent last year to every missionary family in China, and steps are being taken to reach a larger proportion of the Chinese Christian leaders. One mission places a copy of the *China Church Year Book* in the hands of every one of its Chinese staff, and is convinced that it pays to do so because of the wider grasp it gives them of the Church's work.

**The Committee a means of United Expression**

All of the special committees which have been dealing with the subjects enumerated in the preceding paragraphs are serving as a means by which the Christian forces may express themselves unitedly. They are doing this in an unofficial way, it is true. Nevertheless, their findings represent the opinions of workers of different churches and nationalities and are often based on a large amount of special investigation. Before being published these reports are submitted to the Continuation Committee and adopted by it as to their general substance. It is, therefore, quite proper to regard them as the united expression of a rather wide range of opinion.

There exists at the present time no satisfactory method of securing the united official action of the different societies and churches in China. On several occasions it would have been of great value to secure such an official expression of opinion on the part of the Protestant Church, notably in connection with the efforts of Chinese Christians to safeguard, in the permanent National Constitution, the religious liberty granted them in the provisional one. They avoided the difficulty by forming an unofficial organization which dealt directly with pastors and local Christian constituencies, but not with the church bodies. The Continuation Committee is making an attempt this year to secure the adoption by the missions and churches of the Statement on Comity already referred to. It remains to be seen with what success it will meet.

**A Co-ordinating Agency**

Undoubtedly the most important function of the Continuation Committee is to act as a co-ordinating agency between the Christian forces in China. Its continued existence and growth are a testimony to the need that is felt for such an agency. It is of no small significance that between fifty and sixty of as busy men and women as there are in China, all of whom hold positions of large responsibility, have come together regularly each year for a meeting lasting five days. Each year one or more representatives from Szechwan province have been present, and so highly do the missionaries in the West value these meetings, that the West China Advisory Board,

which represents the whole province, in expressing recently its confidence in the Committee and appreciation of its services to the cause of Christian missions, hoped "that it may be found possible for West China to be represented at its meeting each year."

Not only is the Continuation Committee drawing representative workers together in conference; it is trying to face the work of the Christian movement in China in its entirety. It regards as its special task to take a comprehensive view of things. Other interdenominational associations each deal with some one department of mission work, and may be expected to study more in detail the technical questions with which each is concerned. The Continuation Committee, on the other hand, is equally concerned with all aspects of mission work. In it the members of the departmental societies come together to face the bearing of their work on that of others, and of the work others are doing on their own.

#### **A Board of Reference**

In only a few cases has the Committee been asked to act as a board of reference in cases of misunderstanding between missions. The relations existing between the Protestant missions in China are in the main excellent. There is little friction or serious misunderstanding. Most of the larger and older societies agree as to the main principles of comity, although no effort has been made to definitely formulate these until this year. Unfortunately within the past few years several societies have begun work in China which, either to make up for their late arrival, or because of religious views which make them apparently unable to recognize the validity of the religious teachings of others, are transgressing the generally accepted rules of Christian courtesy and comity. They are trying to grow at the expense of other churches.

The cases in which the Continuation Committee's assistance was asked deal, for the most part, with actions on the part of missions of this kind, and the requests came from one party only. It is earnestly hoped that the Statement on Comity will help do away with even the comparatively small amount of misunderstanding and friction which still exists.

**A Link  
Between the  
Home Base  
and Field**

One of the chief reasons which led to the holding of the series of conferences in 1913 and to the appointment of the China Continuation Committee was the desire to have in China some organization corresponding to the Edinburgh Continuation Committee and to the standing committees of the Conferences of Secretaries of the missionary societies. The Foreign Missions Conference of North America has met regularly each year during the past twenty-three years, and the British and Continental conferences, though of much more recent date, are also rapidly becoming very influential. Until the formation of the China Continuation Committee, there was in existence no organization through which could be secured regularly the opinion of any large group of missionaries of different societies on the field. During the past year or two the relations between the China Continuation Committee and these conferences in Europe and America have become much closer. The Committee's advice has been sought in regard to several important matters, and it in turn naturally looks to these influential bodies at the home base not only for financial support but for assistance in achieving those things which can be done best by them.

**Between  
Similar  
Committees  
in Asia**

The Committee is also finding it of value to keep in touch with similar committees in Japan and India. Correspondence during the past two years with the National Missionary Council of India has been of particular value in regard to questions of evangelism and of missionary survey. One of the distinctive and most pleasant features of the last Annual Meeting was the presence at Hangchow of five delegates from the Japan Continuation Committee. Notwithstanding the different conditions of missionary work in these countries, there is no doubt but that the experience gained in them will prove of great value to us in China.

**The Outlook  
Hopeful**

From the above account it will be seen that some progress at least has been made toward the accomplishment of the objects for which this Committee was formed. Those who have themselves

tried to secure accurate information regarding the general practice of the missionary body, or to secure its united action on any subject, will realize how difficult is the task that has been entrusted to the Committee. It is thankful for the measure of success that has been attained and looks forward to the future with confidence, in the firm conviction that it is only by a united forward movement of all the Christian forces that the goal can be reached. It will be won not by relying on the study of mission questions, the passing of resolutions and the adoption of policies, but, as Dr. J. Walter Lowrie said in the report of the Committee on Intercession, "by obtaining for ourselves and our fellow-Christians the steady stream of power which transforms our plans into performance and our efforts into forces for the actual salvation of our fellow men."

## CHAPTER LI

### PROGRESS IN CO-OPERATION AND UNION IN MISSION WORK IN CHINA

The Editor

Progress  
in Recent  
Years

The progress made in co-operation and union is probably the most significant single development of the missionary movement in China in recent years. Before 1900, while the missionary societies were working in most cordial relations with one another and met from time to time in conference to discuss questions of common interest, and while they even joined in occasional union movements, such united efforts were comparatively infrequent. Today they are to be found on every hand, they affect every department of missionary work, and are participated in by the great majority of the missionary body.

Causes  
Leading to  
Closer Co-  
operation

Among the causes leading to closer co-operation may be mentioned first, the rapid growth during recent years of the Christian forces, and the opening to missionary occupancy of most of the larger cities of China. As long as missionary and Chinese Christian forces were small, there was comparatively little need for mutual consultation in regard to the location of mission stations, or of union in the conduct of mission institutions, but as the number of such stations and institutions increased, and as different societies began to enter the same cities and to work in the same fields, it became desirable to direct the work in such ways as to lead most speedily to the occupation of the entire country.

A second cause has been the development of facilities for steam travel, making conferences between missionaries and Chinese Christian workers much more common than formerly, drawing several thousands together annually at the



summer conferences and at the health resorts, and leading to closer acquaintance and better understanding of the aims and methods of each.

Again, missionaries have come to recognize the large degree of unity in all essentials which already exists between the Protestant Christian forces in China, and the possibility and advantages of their closer co-operation, or even organic union, without any surrender of religious convictions. Such a possibility came as a new conception to many at the conferences of 1907 and 1913, and they have thrown themselves whole-heartedly into the many union movements of today and are learning by actual practice the advantages of working together.

Finally, a larger grasp of the greatness and difficulty of the task committed to the Church, and a growing conviction that it can be accomplished only by the utmost harbouring of its resources, and by avoiding of all waste due to overlapping or to a poor co-ordination of the Christian forces, has tended to bind them together. The World Missionary Conference, 1910, and the conferences of 1913 have done much to make the necessity for such close co-operation. Other influences both at the home end and in China have contributed to the movement, the nature and extent of which it is the object of this article to make clear.

**Co-ordinating Work of the Same Society**      Co-operative and union efforts are developing in China along four distinct lines. *The first of these is co-operation between different missionary societies.* One of the most notable changes of the last decade has been the movement to co-ordinate the work of different *missions* or *conferences* of the same society. Until very recently the missions of most of the larger societies carrying on work in China were almost wholly independent of one another. The missionaries of these different missions met rarely, if ever, for mutual consultation, they adopted no common principles or policies to guide them in their work, and transfers of workers from one mission to another were very infrequent, if not unheard of. The home boards, thousands of miles away, supplied the only tangible bond between them.

The situation is now rapidly changing. In 1910 the American Presbyterian Mission (North) and the London Missionary Society organized Advisory Councils composed of representatives of each of their missions. These meet once a year to consider the entire work of the societies in China, and a chairman or secretary serves as a link between the missions during the rest of the year. Since 1910, societies such as the American Church Mission, the (English) Baptist Missionary Society, the American Baptist Foreign Missionary Society, the American Board of Commissioners for Foreign Missions, and a number of others have taken action with a view to securing the same general end, though the method of attaining it will no doubt be found to be somewhat different in each case. The movement is a hopeful one. It gives greater solidarity to the work of the larger societies; it is making available for each of the missions of the same society the experience gained by the others, and tends to greater efficiency.

Even more marked than the drawing together of the workers of the same society is the tendency for different societies to unite in carrying on certain forms of missionary activity. The most striking illustration of this is in the field of higher education. Most of the Christian universities in China and a number of the arts, theological and medical colleges, Bible and normal schools, and a few middle or high schools, are union institutions.\* Until the China Christian Educational Association, or some other organization, affords a standard by which it is possible to determine how many of the colleges are doing "university college" work, it is not possible to say exactly what proportion of the higher educational work in the arts and sciences is done in union institutions, but the proportion is certainly a large one. These union institutions represent a variety of forms of organization of which the following may be taken as typical: (a) The University of Nanking; (b) the West China Union University; (c) the North China

Union in  
Higher Educa-  
tional Work

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\*For a list of such institutions see the statistical sheets (in pocket).

Educational Union;\* (d) the Shanghai Baptist College; (e) Yale in China; (f) the Canton Christian College.

**Co-operation  
in Supervision  
of Elementary  
Education**

Union efforts in educational work centre largely in the higher branches. It is generally agreed that in the elementary stages the same advantages are not to be derived from union as in the higher branches. A certain degree of co-operation between different societies is, nevertheless, found to be not only desirable, but almost necessary if the standard of instruction in elementary schools is to be raised and maintained at a higher level. The West China Educational Union has for some years had the services of a full-time field secretary, with a view to improving the quality of the work done in the elementary schools of all the missions in Szechwan Province.† The results have been most encouraging. The East China Educational Union has made some progress along the same line, and the Advisory Council of the China Christian Educational Association, at its last annual meeting, called attention to the need of full time workers being allocated to the supervision of elementary schools in each of the eight district educational associations.

**Union in  
Evangelistic  
Effort**

The past few years have also shown that union efforts are as desirable in certain forms of direct evangelistic work as in the forms of educational work just referred to. The work of the Student Volunteer Movement, in appealing to students to devote their lives to the work of the ministry, the great evangelistic campaigns for students and gentry, the plans for province-wide evangelization in Fukien, Honan and Manchuria, the simultaneous observance of the Week of Evangelism—have all shown both the possibility and the value of such united efforts.

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\* The nature of this union has recently been changed, and its several institutions have become a part of the new Peking University, which follows in the main the form of organization of the West China Union University.

† Chapter XXXIX, pp. 300-8.

**Training  
Schools for  
Missionaries**

Another instance of successful co-operative work is to be found in establishment on a permanent basis of the training schools for young missionaries at Peking and Nanking, and of smaller schools at a number of other places. Although these schools are still in their infancy, they are proving most useful and there is every reason to expect that they will gain rapidly in popularity and in influence. They will not only help train the coming generation of missionaries more effectively for their work, but will be a permanent factor in drawing the workers of different nationalities and denominations more closely together, and will thus prove a direct influence toward closer co-operation and union.

**Other forms of  
Co-operation**

These are but a few of many forms of work in which co-operation between the different societies has been found helpful. The Young Men's and the Young Women's Christian Associations are showing most convincingly how to reach those elements of the community for which they are primarily organized, and, located as they are in the larger cities, where several missionary societies are generally at work, they are a constant demonstration of the practical value of co-operation.

Such advisory bodies as the China Continuation Committee, the China Christian Educational Association, the provincial and local associations of missionaries and Chinese Christians, are all in a greater or lesser degree binding together the members of different churches and societies, and creating an atmosphere of sympathy and mutual understanding which is essential to the progress of the work.

**Movement a  
Recent One**

A glance at the dates at which many of these union organizations were begun shows how recent the development really is. The dates of organization of a few of the union institutions of higher learning is given herewith: Moukden Arts College and Medical School, 1902; Shantung Christian University, 1904; Shanghai Baptist College, 1906; North China Educational Union, 1907; West China Union University,

1910; Union Lutheran Seminary, 1912; School of Theology, Nanking, 1911; Foochow Union University, 1916; Union Theological College, Canton, 1914.

Out of a total of nearly sixty union educational institutions reported to the China Continuation Committee, the great majority have been organized in the last fifteen years. The Union Training Schools for New Missionaries at Nanking, Peking, Kikungshan, Canton and Chengtu have been started since 1913. Of the schools for missionaries' children under union management, at Chengtu, Nanking, Shanghai, Kikungshan, Tungechow and Kuling, that at Chengtu was the first to be established, in 1909. The China Sunday School Union which has had such a rapid growth, was only organized in 1907. The Young Men's Christian Association has nearly trebled its foreign staff and increased its Chinese secretarial staff nearly tenfold in the last ten years. The Young Women's Christian Association began its work in 1905, and its growth has been most rapid within the last few years. The interdenominational organizations, such as the China Christian Educational Association and the China Medical Missionary Association, have been greatly stimulated in their work since the conferences of 1913, which gave birth to the China Continuation Committee. The summer resorts at Peitaiho (Chihli), Kuling (Kiangsi), Kikungshan (Honan), Mokuangshan (Chekiang), Kuliang (Fukien) and a number of others less well known, have all been either opened or largely developed in the last fifteen years.

#### Union of Churches

*A second line in which much progress in co-operation has been made in recent years is the drawing together of different Protestant Churches.*

The Centenary Conference put itself on record as favouring efforts to secure closer union between the Christian forces in China along two distinct lines. It advocated on the one hand the organization of national denominational churches and, on the other, the formation of interdenominational federations of churches. The movements already described give some idea of the type and the extent of inter-mission developments that have taken place. Provincial Federation Councils were organized in many of the provinces. Most of them



were short-lived and have ceased to function. Those that have continued have been influential chiefly in fostering good will and mutual understanding; they have contributed comparatively little to the actual carrying on of united work, or to the organization of the union movements already described.

**Formation of  
National  
Churches**

Considerable progress has been made in drawing more closely together churches of the same ecclesiastical family. The movement to bring this about began with the Presbyterian Churches about twenty years ago. It has now so far advanced that all Presbyterian Churches are united under the name, The Presbyterian Churches in China. No national organization has, however, as yet been formed, though negotiations are under way looking to the establishment in the near future of a General Assembly. The Anglican Churches have formed a General Synod for all China, thus bringing together in one national church organization the churches connected with the Church Missionary Society, the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, the Society for the Propagation of the Gospel in Foreign Parts, and the Missionary Society of the Church of England in Canada. Churches of several other denominational groups are taking steps looking to closer federation or to organic union. These include not only some of the Methodist and Lutheran churches but Congregational and Baptist Churches as well.

**Chinese Desire  
for Church  
Union.**

The Chinese who were members of sectional and national conferences in 1913 expressed their earnest desire for church union. They expressed also their fears lest Western denominationalism be perpetuated in China. They showed that they recognized clearly many of the difficulties that will be involved in securing one Church of Christ in China, but voiced their strong conviction that some way can be found by which they shall be able to express in their church organizations the unity of spirit which they feel. A number of churches calling themselves by the name, "The Chinese Christian Church," have been formed by the Chinese in recent years. They are not connected with any denominational



organizations, although served by pastors ordained in one or other of the denominations. In the summer of 1916 an informal conference was held by representatives of several of these independent churches looking to some form of closer federation. The leaders in the movement are aware of the difficulties involved in linking these churches together without seeming merely to add another to the already large number of denominations. They are prepared to move slowly, but are convinced that some way can and must be found to express in their church organizations their conviction of the unity of Protestant Christians.

**Local Union Churches**

A number of attempts have been made both by missionaries and by Chinese to bring together in one Church the members of churches of different ecclesiastical families. They have, however, as yet resulted in the formation of no large or important union. The (English) Baptists and (American) Presbyterian Churches in Tsinan united some years ago in the formation of one Church, but the union includes only the churches in Tsinanfu City, and not those established by these two societies in the province. Several other attempts of a similar nature and some on a larger scale have been made in recent years, notably the proposed union of the Presbyterian and Congregational Churches in South Fukien, and the endeavour to form one Church for the whole of Szechwan province.\*

**What of the Future?**

Many missionaries sympathize with the strong desire of Chinese Christian leaders for some sort of organic union between the churches of different denominations. They are studying similar attempts being made elsewhere, and at this writing some of the leaders in both the Presbyterian and the Congregational churches are questioning whether the time has not come to discuss the possibility of closer union between these two bodies in China. Other missionaries are convinced that any movement looking to union on the mission

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\* For a resume of the movement see Appendix,

field of churches of different denominational groups is fraught with dangers that outweigh any possible advantages that may result therefrom.

**Closer Relations Between Home Base and Field**

*A third and extremely important development of recent years in its bearing on the mission work in China is the progress that has been made in securing closer co-ordination between mission societies at the home base and those on the field.*

There is a great deal of difference in the liberty allowed missionaries by their home authorities in the matter of co-operation with other societies or churches. Certain churches and societies permit very large liberty of action; others reserve in the hands of the home church or of the home board, decisions on all important matters of mission as well as of church policy.\*

**Division of Authority Between Board and Mission**

The China Inland Mission is the freest of the larger societies in these lines, inasmuch as its head office is in China. No body in Europe or America exercises any control over it.

The whole question of the relative powers that should be vested in the home board and in the administrative body on the field is one that has been, and still is, under discussion in a number of societies. The past years have shown a definite gain in reaching a closer understanding of the problem. The mission boards are recognizing that there are distinct advantages in giving larger administrative powers to the field authorities. The subject needs to be gone into more fully and definite principles need to be reached as to the most advantageous division of authority between the home board and the missions.

**Board Secretaries' Conferences**

Annual conferences of secretaries of the different foreign mission boards in North America have been held ever since 1894.

These have served as a link between the societies and have greatly influenced the work they have done. Similar conferences have in recent years been organized in Great Britain and on the Continent. At these gather-

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\*For the attitude of certain churches see Appendix.

ings each year, certain important aspects of mission work are discussed. The meetings serve as a clearing house of opinions and both help to shape and to formulate the ideas of the members of the conferences. As most of the members are secretaries of the missionary societies, the ideas expressed in the conferences exert considerable influence in shaping the development of the work of the different societies.

These annual conferences now have standing committees to which all interim business is entrusted. In North America the standing committee has recently become incorporated, enabling it to solicit and distribute funds and to hold property. It has an annual income of G. \$75,000.00. Alongside of these conferences of board secretaries are other organizations, such as the Continuation Committee of the World Missionary Conference, the Boards of Missionary Preparation, the Student Volunteer Movement, and others.

**Inter-Mission Committees on the Field** All of these organizations deal with questions that vitally affect the field, and their existence logically involved the creation of similar organizations on the field, through which an expression of missionary opinion could be obtained, if missionaries and leaders are to have anything to say in regard to the control of the work on the field. The formation of such bodies in Asia was the largest outcome of Dr. Mott's tour in 1912-13. The past four years have shown the great advantage of the existence of these national advisory organizations in China, India and Japan. They form a natural link between the Board Secretaries' Conferences, the Edinburgh Continuation Committee and its Special Committees on the one hand, and the missionaries and native Christians on the other. Their advice is being increasingly sought by the home authorities in regard to matters on which they desire to secure the opinion of workers of different missions and churches.

**International and Interracial Co-operation**

*There is another aspect of the movement for closer co-operation in which, notwithstanding the war, progress has been made in recent years, namely, the closer drawing together of workers of different nationalities and races. Amongst*

the agencies that have tended to bring this about are international societies, such as the China Inland Mission, the Literature and Tract Societies, advisory committees, such as the China Continuation Committee, the China Christian Educational Association, the China Medical Missionary Association, etc., and the summer resorts. Moreover, several of the higher educational institutions are international, as well as interdenominational, and on their faculties and boards of control members of different nationalities are working side by side. Such co-operation is not without its difficulties, and these have naturally been accentuated during the past two or three years. Nevertheless, distinct progress is being made and one cannot but feel that the international character of missionary work is one of its greatest assets. The fact that men and women of so many different nations, with such different ideals and characteristics, have come to China out of loyalty to the same Lord, and are working together with such a large degree of sympathy and of practical co-operation, and that they are united in so many different organizations and institutions is in itself a strong testimony to the truth of Christianity.

**Closer Relations Between Chinese and Foreigners**

No aspect of the movement for closer co-operation and union gives cause for greater gratitude than that of the better understanding between the Chinese Christian leaders and the missionary body. A few years ago there was danger of serious misunderstanding between them. The 1913 conferences did much to clear the atmosphere. They gave the Chinese a new standing in missionary gatherings and in the discussion of missionary as well as church problems. They led the missionaries to recognize that there is in the Church a leadership that they can trust, and they convinced the Chinese that the missionaries desire their co-operation in dealing with the largest questions of mission as well as of church policy.

**Chinese Participation in Mission Administration**

There has been a notable change in the past few years in the attitude of the missions toward Chinese participation in the management of mission as distinct from church matters. The London Missionary Society has

appointed a Chinese Advisory Council, which corresponds to, and meets at the same time as, its foreign Advisory Council. The Shantung Mission of the American Presbyterian Church has given to the Chinese Church equal control with the mission in the direction of its evangelistic and educational work, and other missions of the same society, with well-trained Chinese leadership, are following the example which Shantung has set. Chinese are serving increasingly on the boards of control of higher missionary educational institutions. In at least one instance a Chinese has within the past two years been offered the presidency of a union mission college, and in another a Chinese has been the acting-president during the absence on furlough of the president.

These are but a few of many examples that might be quoted, showing that the missions are coming increasingly to recognize the advantage of placing larger responsibility on their Chinese colleagues. The Chinese recognize the trust that is being placed in them and are desirous of proving worthy of it. Their closer fellowship with missionaries in recent years in discussing large matters of mission policy has given them a new sense of their need of the missionaries, and they look forward to a period of closer co-operation with them. The relations between them have never been better. The maintenance of similar relations in the future will depend on the one hand on the willingness of missionaries to take risks in trusting the leadership of the Chinese, and in paying whatever it may cost to hold their confidence and love; and on the other hand a frank recognition on the part of the Chinese of certain gifts of spiritual and intellectual leadership that missionaries possess and that the Chinese Church needs even more than it does the large financial assistance that is being given each year.

The above instances will suffice to show that the movements for co-operation and union are growing both in number and in influence notwithstanding certain dangers, and the fact that a good many difficulties will have to be solved. These movements

Union has  
Come to Stay

have come to stay. They are a part of the stage of the missionary work upon which we have entered. The causes that have contributed to their growth are still operative, and some are bound to be more strongly felt in the future than in the past. The magnitude of the missionary task in China is only beginning to be understood. A comprehensive missionary survey is being called for. It is certain to emphasize the necessity of harbouring to the utmost the resources of the Church, and this will more and more involve working to a common plan. It will no doubt prove convincingly that all overlapping and all waste is a failure in stewardship, and means delay in the accomplishment of the task that God has committed to the Church.



## CHAPTER LII

### ASSOCIATED MISSION TREASURERS IN CHINA

A. L. Gretg

#### **Treasurers Participating**

For several years there had existed a feeling, more or less vague, that advantage might be found in the sharing of work between mission treasurers having their headquarters in Shanghai. With the encouragement of the China Continuation Committee, conferences were held, but nothing definite resulted until the spring of 1916. It appeared then that the treasurers of several missions were prepared to make practical trial in the matter, organizing at first in a tentative way, so that their existing interests would not be prejudiced should the coming together disappoint their expectations. Further conference led to these treasurers' leasing offices at No. 9, Hankow Road, Shanghai, where sufficient accommodation for their purpose was found in a very central and convenient locality. The treasurers taking part were those representing the Methodist Episcopal Mission, Methodist Episcopal Mission, South, American Presbyterian Mission, North, American Baptist Foreign Mission Society, and London Missionary Society.

#### **The Plan**

The intention was that each treasurer should continue to care for the interests of his own mission, but that, both for the participating missions and for missions taking advantage of the organization, certain matters should be handled in common by means of departments. Action has been taken accordingly, and other missions have had the benefit of the departmental work in exchange, insurance, and transportation. For the present, at any rate, the work of the supplies department is confined to the missions represented in the organization.

#### **Results of Six Months' Trial**

The venture was launched in November, 1916, with the good wishes of many sympathizers. After an existence of six months it seems to

those concerned in the working of it that the undertaking has justified its existence, and that there is every prospect of an increasingly useful career before it.

**Extending the Service to Other Missions** Among the objects in view was the serving of missions which had no representatives in Shanghai, yet found it necessary to carry on financial business there. From experience thus far it appears that this object has been gained, and as developments are possible it ought to be more and more fully carried out. The results obtained in the handling of exchange and insurance are such as to show the benefit of working through the organization, while the booking of passages, and handling of freight by it have proved a convenience to those concerned.

**Lines of Probable Development** As an experiment in co-operation the undertaking has been most interesting. To begin with office staffs were kept quite distinct, with the exception of office boys and coolies. Needs arising in the conduct of business have led to the feeling that efficiency and economy lie in the direction of an autonomous organization with one staff. Even under present conditions it is found possible to interchange stenographic help and the service of clerks. The problem now before the associated treasurers is to work out an organization which will be homogeneous, having its own staff and handling as an organization all the business which the missions establishing it, and other missions for which it acts, send to it. Under present conditions the departmental work, added to the current work of his own society, lays too heavy a burden on the treasurer carrying it on. In such an organization as is now foreshadowed the work would be redistributed on the basis of complete departmentalization, and it seems probable that the present amount of work could be carried on, with developments in the way of auditing and statistics, and in caring for the financial interests of smaller missions, without addition to the foreign staff. Questions of vacation and furlough are likely to be more easily settled than they are now.

**Attitude of  
Officials at  
Home Base**

The home officials of the missions represented have been very cordial in their attitude and seem prepared for further developments.

It is hoped that before long it may be possible to lay before the home boards a scheme on the lines suggested above. In the meantime, as showing that in this sphere at least it is not necessary that each society should be represented by one of its own members, it may be mentioned that the central financial work of the Foreign Christian Mission is being carried on by the treasurer of the Methodist Episcopal Missions, and that Dr. J.B. Fearn of the Methodist Episcopal Church, South, was able to go to Europe in charge of one of the coolie battalions raised in China by the British Government, because it was arranged to place the main part of his financial duties in the care of the treasurer of the London Missionary Society.

## CHAPTER LIII

### SECRETARIAL TRAINING WORK IN THE YOUNG MEN'S CHRISTIAN ASSOCIATION

D. Willard Lyon

**The Qualifications of an  
Association  
Secretary**

For some time there has been a general realization among the leaders of the Young Men's Christian Association in China that new emphasis should be placed upon the finding and training of strong Chinese secretaries. There was a day when the duties of the Association secretary in China were comparatively simple. With the erection of modern buildings, however, the work has grown in complexity, and calls for a range of qualifications increasingly numerous and exacting. The Association secretary in China must not only be fairly well educated, because of the educated constituency for whom he works, but must in addition possess most of the qualities demanded in the pastor of a city church and also be a man of large executive ability. In fact, the Association secretary needs to be at the same time a good educationist, a wide-awake business man, and a zealous pastor.

**Establishment  
of Secretarial  
Training  
Department**

Seeing the imperative need of immediate action the second conference of employed officers of the Associations in China unanimously resolved, in November, 1915, to recommend to the National Committee that adequate steps be promptly taken to provide a correlated scheme of secretarial training. It was on January 14th, 1916, that the Executive of the National Committee definitely voted to establish the Secretarial Training Department. This department was placed in charge of a purely Chinese committee, including three of China's most prominent educators, Dr. Y. Y. Tsu, of St. John's University at Shanghai, who was made chairman, Dr. P. W. Kuo, President of the Government Normal College at Nanking, and Principal Chang Po-ling,

founder and head of the Nankai Middle School at Tientsin. Two of China's leading clergymen were also placed on the Committee, Dr. C. Y. Cheng, Chinese secretary of the China Continuation Committee, and Rev. Z. T. Kaung, pastor of the Moore Memorial Church of Shanghai. Immediately after its appointment the committee set to work to map out a plan which would provide for stimulating the agencies of enlistment, and for correlating and strengthening the agencies of training.

Some of the achievements of this committee during the few months of its existence may be briefly summarized:—

**Standard  
Course of  
Training**

A standard course of training was adopted leading up to a certification. Seventy-two units of credit are required, twenty-four of which are based on not less than twenty-four months of apprentice work in any approved Association. Another twenty-four credits are granted for the completion of as many units of study selected from a wide range of general subjects including Psychology, History, Sociology, Language, History of the Christian Church, and the Bible. The remaining twenty-four units of credit cover purely Associational subjects, such as Association history in China and in other lands, Association biography, Association principles, organization and methods, and original investigation.

**Training  
Centres**

The Associations at Shanghai, Tientsin and Canton, which had previously conducted successful training classes, were recognized by the Department as local training centres, and their various schemes of training were systematized and enlarged. Credit for work done at these centres will be granted towards the certificate of graduation.

**Institutes**

Four training institutes have been held, the first at Canton, the second in Foochow, the third at Wofossu, near Peking, and the fourth at Hankow. The total enrollment at these institutes has been eighty-eight, including sixty-two Chinese and sixteen western secretaries. Each institute occupied two weeks of time and provided four or five distinct courses of study, each course representing one credit towards the certificate.

**Correspondence Course**

A correspondence course has also been outlined, whereby the secretary may study privately his choice from a variety of textbooks suggested, receiving due credit on the basis of the written recitations he may submit to the department.

**Association Textbooks**

Six new textbooks for use in classes and institutes have been prepared and published, as follows:—

(1) Association Principles, by W. W. Lockwood, Roneoed in two original editions, Chinese and English, and a revised edition in Chinese (by R. M. Hersey).

(2) History of the First Twelve Years of Association Work in China, by D. Willard Lyon. Roneoed in one edition only (Chinese).

(3) The Relation of the Association to the Church, by the late H. L. Zia. Printed in pamphlet form in Chinese only.

(4) The Religious Work of a City Association, by S. C. Leung. Printed in pamphlet form in Chinese only.

(5) The Boys' Work of a City Association, by W. H. Zia. Printed in pamphlet form in Chinese only.

(6) History of the Associations in North America, by C. W. Harvey and C. K. Lee. Printed in pamphlet form in Chinese only.



## CHAPTER LIV

### THE BOYS' WORK OF THE SHANGHAI YOUNG MEN'S CHRISTIAN ASSOCIATION

J. C. Clark

#### Reaching the Individual

The Shanghai Young Men's Christian Association in its work with boys, like most other missionary organizations, has been dealing with boys en masse. But two years ago, when the Association opened its new building for boys, it faced the problem of dealing with the individual boy and of trying to see and meet his personal needs. Progress has been made already but the problem is not solved. This report of what is being done will show some of the ways in which we are trying to care for the needs of individuals in our membership.

#### Work Is Directed by Chinese

The work follows the same general lines as the best that is being done in the West. It is supervised and directed by a committee of Chinese Christian men who, seeing the evil influences that surround boys in the city, try to devise ways to remove, or if that is not possible, to neutralize such influences.

#### Membership In Boy's Department

During the last year the membership in the boy's department ranged from 1100 to 1300. Of these over 500 were students in the Association's Middle School, 350 working boys were in the Evening School, 240 more working boys were not in school but came for other privileges, while 40 orphans and apprentices were given memberships by business men. They had a special school three nights a week and enjoyed the social, physical and religious activities of the Association. The remaining boys were from various schools in Shanghai.

**Discovering  
the Boy's  
Needs**

The Association's policy in dealing with all these boys is to give each one as near as possible what we can discover he needs, to become an all-round man, regardless of the special attraction that brought him to the building the first time. The boy who comes for school only, soon finds himself in a gymnasium class, a Bible class, or an organized boys' club. He also learns to play billiards, pingpong, etc., in the game room.

**The Organized  
Club**

Everything centres around an organized club. For the middle school boys, the club is the school class organized for other activities. For others, special clubs are formed. Two clubs form a gymnasium class. Each week one hour is devoted to Bible study and another to a club meeting for business, debating, etc.

**A Standard  
Programme**

At the beginning of the year each new boy fills in a self-analysis blank in which he gives some of his family history, an estimate of his own strong and weak points, indicates what he is thinking about as a life work and gives a few facts about what he has done outside of his studies during the last year. After he has filled out and returned this form, one of the secretaries has a private interview with him in which he records his last year's work according to the fourfold standard given opposite.

The figures given are for one of the boy members and if charted would show how lopsided his life is according to this standard.

**This Standard  
Increasingly  
Used**

The standard is much the same as that worked out and used with wonderful success by the Sunday schools and Young Men's Christian Associations in both Canada and the United States. We are using it with over two hundred boys and will use it with all as fast as they can be interviewed. In this interview with a secretary the all round ideal of the Association is held up before the boy and he is urged to try to grow as Jesus did "in wisdom and stature and in favour with God and man." If his curve is lower at one point

## CHINA'S STANDARD PROGRAMME FOR BOYS

<i>Mental</i>		<i>Phys. Given</i>		<i>M. P. R. S.</i>		<i>Religious</i>		<i>Phys. Poss.</i>	
School .....	a 50 b 212	100%	Honor Line			Church.....	a 50 b 150	10 27	
Reading .....	a 50 b 120	80%				Sunday School	a 50 b 150	0 0	
Trips .....	a 40 b 60	70%	Standard Line			Bible Study....	a 50 b 150	0 142	
Observation .....	a 50 b 120	60%				History of Christianity..	a 50 b 50	0 0	
Craftsmanship..	a 50 b 150	50%	Average Line			Religious Ser- vice .....	a 50 b 250	0 0	
Total.....	1000	612					1000	179	
<i>Physical</i>									
Health .....	a 50 b 175	30%				Department....	a 50 b 150	50 100	
Swim or Walk..	a 0 b 50	20%				Ability to En- tertain.....	a 50 b 150	0 75	
Jumping, etc....	a 0 b 136	10%				Citizenship....	a 50 b 150	35 125	
Running.....	a 0 b 91					World Citizen- ship .....	a 25 b 75	10 40	
Games .....	a 50 b 200					Social Service..	a 100 b 200	0 25	
Total.....	1000	722				Total.....	1000	480	
Name <i>John Doe.....</i> Age <i>17</i>									
Address <i>W. M. C. St. West.....</i>									
School <i>W. M. C. St. Class fifth</i>									
Date of Issue <i>2/20 1917.....</i>									
Issued by <i>J. C. Clark.....</i>									
For the ... .. <i>fifth.....</i> Grade									

than another it shows that he is weak there and if he does not overcome that weakness he will be a lopsided man, for the well developed man will have a straight line and the stronger the man the higher the line will be.

**Nature of  
the Tests**

Some of these tests relating to school and department depend altogether on their school work. Others regarding health, attendance at Church or Sunday school, Bible study, religious and social service, depend on the boy doing voluntarily but regularly throughout the year certain prescribed things with the idea that they will become fixed habits for life. Still others such as trips, observation, swimming, jumping, swimming, etc., depend on tests given at a certain time by those qualified to act as judges, although the boy may practise as long and often as he wishes in preparation for the test. The work extends over a period of eight years with very simple tests at first. Year by year they become more difficult and exacting.

**Yearly  
Interviews  
and Rating**

Beside the interview mentioned above the boy is again interviewed at the end of each year as long as he is with us and at each interview a new chart is made for comparison with the previous ones. Thus he can always see plainly whether he is improving or not. Each boy's record for the entire eight years is kept in parallel columns on one page so that it can be seen at a glance how long he has been at the work, at what grade he began and finished, and since all of his charts or graphs are side by side his improvement or decline can be easily noted. This method of work is applicable to any group of boys in any place. The requirements for beginning are a few boys and a leader who will devote himself to helping them. Very little in the way of equipment is necessary and special training for the leader is not an absolute necessity, although here as elsewhere training will mean more and better work.

**Programme  
Appeals  
to Boys**

This programme is not perfect nor complete, but it does offer a plan of activities for a group of boys that we find in the Association. It is not only very helpful to the secretaries in trying to help the boys but it is the most attractive plan of

work that we have yet seen presented to the boys. It has appealed to a much larger percentage of our boys than scouting. No uniform or fixed type of organization is required although some simple organization is always very helpful.

**Equipment of Shanghai Association**      The Association now has a large equipment, including gymnasium, swimming pool, showers, locker rooms, game room, reading room. These are used to the limit of their capacity by boys of all classes. Here under supervision the play habit is developed and through the games the boy fixes in his life, habits of fair play, honesty, judgment, accuracy, observation, facility with his hands, that will stay with him through the coming years.

**Summer Camps**      Groups of boys are taken each summer for a two weeks' camp on the mountains or by the sea shore where active outdoor games are played during the day. Each day is started with Bible study and closed with a vesper service of song and heart-to-heart talks at dusk.

**Health Campaigns**      Each year the boys conduct some sort of health campaign. The anti-tuberculosis calendar which has had such a wide circulation through the China Medical Missionary Association was first prepared by the Shanghai Junior Division's Committee and 10,000 copies were distributed in the Settlement by our boy members. Each person who received one of the calendars first attended a health lecture, over one hundred of which lectures were given by the boys, in schools, churches, temples, guilds and municipal health offices. By this means, as well as several other lines of social service, we try to create in the boy the habit of giving time and effort to the improvement of those less fortunate than himself.

**Work by Boys in Municipal Reformatory**      For more than three years we have conducted in the Municipal Reformatory a Sunday school and a day school. The teachers are boys from our membership under the supervision of a secretary.

**Other  
Activities**

We have a Sunday school in the Commercial Press hostel on Sunday morning for their apprentices. On Sunday morning we have church-going groups, which include all of the boys living in our dormitory and many others. On Sunday evening there is a meeting for working boys. On Saturday afternoon the boys are taken on sightseeing trips to factories and other places of interest around Shanghai.

On Wednesday evening boy's Bible classes, most of whom are working boys, meet at the same time as the men's Bible School. We also have nineteen Bible classes for the Middle School boys.

**Boy Scouts**

The second Shanghai Troop of Chinese Scouts is composed of Junior Division members and has its own room in the boy's building.

**Instruction  
in Play**

We train boys to play a great variety of games and give those who are interested instruction in teaching others to play, then use them as volunteer teachers in private schools where the boys have no regular physical work. We also invite those who have no place to play to come to our roof garden where instruction is given them.

The summer months are the busiest of the year, for then the boys are free from school and have all day instead of a few hours for games and swimming. We try to make the building such an attractive place that the boys will choose to spend their leisure time in it where surroundings are wholesome rather than in resorts of a questionable character.

We try to help the boys fix their ideas of right and wrong in their habits instead of only in their minds. The boy who gets his religion on his motor nerves gets much more out of it for himself and gives a great deal more to those who need his help.



## PART IX

### MISCELLANEOUS

#### CHAPTER LV

##### NATIVE CHARITIES OF SHANGHAI

Y. Y. Tsu

###### Legal Status of Charity Organizations

**Sense of  
Social  
Solidarity**

Relief of destitution is an essential function of society. The sense of social solidarity urges the community as a whole to bear the burden of the few. Tradition in China marks out four classes of dependents as being specially worthy of public relief: the aged, orphans, widows, and the sick.

**Poor Law**

The Canons and Laws of the Ta Ching Dynasty (大清律例) contain an interesting Poor Law. It reads: "All poor destitute widowers and widows, the fatherless and children, the helpless and the infirm, shall receive sufficient maintenance and protection from the magistrates of their native city or district, wherever they have neither relatives nor connections upon whom they can depend for support. Any magistrates refusing such maintenance and protection shall be punished with sixty blows."\*

This law gave the destitute the legal right to claim adequate relief, but the lack of proper administrative machinery and of funds left the law practically a dead letter. The Government does make certain provision for poor relief, such as the maintenance of public granaries, subsidies for charitable institutions, special grants in case of floods, etc., but we may safely say that, as a rule, charities in China are not carried on by the Government.

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\* Staunton's translation.

**Legal  
Incorporation**

There is a form of legal incorporation which makes every charitable institution, in a sense, official. When an institution is organized or contemplated, the matter is brought to the attention of the local magistrate or of some higher official for his formal approval and protection. The magistrate acknowledges it by presenting it with a document, which contains the name of the institution, its objects and form of organization, and an exhortation to the general public to avoid interfering with the work and to give it generous support. This document is framed or mounted and hung in front of the institution. This form of legal incorporation terminates the relationship of the Government and the institution. The Government may indeed interfere or suppress it in case of conspicuous mismanagement. But under ordinary circumstances, the Government manifests no further interest in it. There is no supervision or inspection of the work, and no requirement of periodical reports, financial or general.

**Classification of Charities****Variety of  
Work Done**

The majority of the charitable institutions are composite in character. Several kinds of work are undertaken by the same institution. Even very small institutions announce formidable lists of charitable work they are ready to do. Such lists contain the following: free medical care and medicine (送診施藥), free grants of food and clothing (施米施衣), the payment of funeral expenses and free burial (施棺代葬), the conduct of schools (義學), the collection of waste paper (收字紙), help to widows, the aged, and orphans (卹嫠, 瞻老, 育孤), public moral instruction (鄉約), the liberation of living things (放生).

But a certain number of institutions limit themselves to more specific fields of work, such as the care of children, of the sick, of widows and of the aged. These institutions provide board and lodging for the dependents.

**Pretentious  
Names**

The name of an institution does not in most cases reveal the nature or the extent of the work done by it. Some small places have grandiose names, entirely out of proportion to their work,

We find, for instance, The Chinese-Foreign Charities Guild (華洋善舉公所), The Chinese National Benevolent Association (中華慈善協會), The Charitable and Benevolent Union (仁濟慈善協會). These all happen to be insignificant places, located in obscure recesses of back alleys. They may have seen better days, but their names are certainly misleading to-day.

The newer institutions generally err in this respect. The older ones, that are firmly established on solid financial foundations and so do not need to cry aloud for help, have pleasing poetical names, such as, Universal Benevolence Hall (同仁堂), Peace Preserving Charity (保安善堂), Restoration Hall (復善堂), Bureau of the Guardian of the Poor (保息局), etc.

#### Methods of Relief

**Indoor Relief** Relief is generally of two kinds, outdoor and indoor relief. Indoor relief requires the recipients to reside in institutions. The British system of public relief is of this kind, and the workhouse is the central institution of the system. The advantage of the indoor relief system is that it allows for careful supervision of those who need relief, and decreases promiscuous almsgiving, which often has the effect of pauperizing the recipient of the relief. The disadvantage of the system is that it tends to single out the poor and make them a special class in society. Moreover the fact that a person has been an inmate of the workhouse or almshouse puts a stigma on him and retards the work of rehabilitating him in the normal social life.

**Outdoor Relief** The outdoor relief method, as practised in certain German cities, like Elberfeld and Hamburg, is based upon the principle that the poor should be helped in their own homes and not be taken out of them. It aims at strengthening a person's self-respect and native desire for economic independence. The successful use of this method is dependent on the service of a large number of volunteer visitors who come into intimate friendly relation with the poor families and individuals, and act as their advisors as well as the distributors of relief. Without

the service of these volunteer visitors the outdoor relief system is unworkable, as the experience of England has shown.

**Chinese** The relief method of the Chinese charities **Largely Follow** is largely outdoor relief, but without the **Outdoor System** service of volunteer visitors.

The sick person applies at a free clinic, gets his case diagnosed by the physician, takes his medicine and goes home. His name, native place, and age are recorded. But no inquiry is made about his home conditions, and no one follows up the case and endeavours to secure his complete recovery.

Relief-agents go out and distribute free rice and free clothing tickets to destitute, infirm or aged persons found on the streets. These tickets give the address of the institution where the stated amount of rice or clothing will be given on application. The person calls for the gift, gets it and goes away. No more interest is taken in the case.

An aged woman or widow is recommended to an institution by a friend. Her name appears on the relief book. On the first of each month she comes to the institution and receives from four to six hundred cash (about thirty to forty-five cents). The relation between her and the institution means that and nothing more.

A poor mother has a newly born baby. She cannot bring it up without aid. An institution receives her application, gives her one thousand cash as a birth gift, and five hundred each month for twelve months. Twice during the year the mother may be required to bring the child to the institution to be inspected.

A person dies. The family is unable to meet the funeral expenses. It applies at an institution and receives a coffin, the necessary dressings for the body of the deceased, and a free burial in the public cemetery. If the family cannot pay the cost, nothing is required of it. So the case ends.

Most of the charitable institutions of Shanghai are engaged in almsgiving and outdoor relief of this nature.

**Examples of  
Indoor Relief**

Indoor relief is the method followed in dealing with special classes of dependents. The Hall of Pure Widowhood (清節堂) receives widows and under ordinary circumstances keeps and supports them as long as they live. The Orphanage (or Foundling Hostel) (育嬰堂) receives the rejected infant and tries to save the little life. Adoption or death disposes of the child and frees the institution from responsibility. The Home for Aged Men (老人院) gives shelter and "white rice" to the old men over sixty years of age or the infirm below that age. The House for Vagrants (棲流所) helps the vagrant, the homeless, the shiftless and the unemployed. They get the necessities of life and may remain in the institution as long as they desire to do so.

**Improvement in  
Recent Years**

The movement for better institutional care of these dependent classes has gained much ground. A number of industrial orphanages, hospitals for the poor, homes for the aged, managed on modern lines, have appeared in the city. Among them may be mentioned the Modern General Benevolent Hall (Orphanage) (新普育堂), The Lunghwa Industrial Orphanage (龍華孤兒院), The Red Cross Hospital (紅十字醫院), The Industrial Institution for Poor Boys (普益習藝所), etc. Adequate relief without humiliating and without pauperizing the recipient, while aiming to restore him to normal status, characterizes these newer institutions. Work in these places is most hopeful and should be supported by the public.

**General and Financial Administration****Officers**

An institution has two bodies of officers, honorary (名譽董事) and salaried (司事職員). The honorary officers are composed of men of means, and position in the community. They do not generally take any actual part in the administration, but in certain cases they are the administrators, without remuneration, and much work falls on their shoulders. The salaried officers consist of office secretaries, accountants, business managers, superintendents, etc. Their salaries range from \$13 a month down, with board and lodging and sundry personal

expenses met by the institution. These personal expenses include such things as a newspaper, tobacco, watermelons in summer, and carfare. Whether the institution has inmates or not, its salaried officers and sometimes their families reside in it and make it their home. This custom does not apply to institutions that are managed on modern lines.

**Men Noted  
for Interest in  
Charitable  
Institutions**

In Shanghai there are a number of men of means and position who are charitably inclined. Their names recur in the lists of honorary officers of different institutions. Among them the best known are Chu Pao-san (朱葆三), Shih Tzu-yin (施子英), Shen Tun-ho (沈仲禮), T'an Kan-ch'en (譚幹臣), Wang I-t'ing (王一亭), Liu Sung-hou (陸崧侯), Kao Vong-dzŭ (高翰卿), Lo Po-hung (陸伯鴻), etc. With the exception of one or two cases, no foreigner's name appears in these lists.

**Amount  
of Money  
Contributed**

We have no means of finding out how much money is given annually for charitable purposes by our people in Shanghai. The only available statistics are those contained in the published reports of the larger charitable institutions. The annual income of twenty-two institutions, whose reports we have been able to examine, amount to over \$500,000. This figure includes personal donations, income from real estate owned by the institutions, and grants by the Government. A common method for raising funds is to ask merchants to agree to set aside annually a sum for charities equal to a certain percentage of their business. We may call this a "poor rate." The contributions are sometimes collected by trade guilds for the support of charities.

**Annual  
Report:**

An institution seldom fails to publish an annual report (徵信錄). This is done to protect its good name and to gain public confidence. The report contains a financial statement of income and expenses, a list of the donors and another of the persons dependent upon it for relief. It contains a statistical summary of work done, as, number of coffins given away, of patients at the clinic, etc. It also contains the official documents which give it authority to solicit funds and



carry on its work. But the reports do not as a rule bear the certification of an auditor, and sometimes the name of the treasurer who has drawn up the financial statement is absent. The report is difficult to read and an ordinary person does not care to examine it critically. He believes that the report must be all right since it has been published. It would greatly increase the value of the report if more space were devoted to a review of the work of the institution and an estimate of the amount and quality of its work. This is done by very few institutions. The standing of the institution could be much strengthened by submitting its financial report to an auditor, before publication.

### Typical Charities of Shanghai

**The Number of Organizations** There are over forty native relief agencies and charitable institutions in this city that receive applicants without distinction of native place or trade. The numerous trade guilds and provincial associations do a very large amount of relief work, but they limit it to their own members or provincials. The Christian missions carry on medical and other forms of philanthropic undertaking on an extensive scale. The Roman Catholic Church is most active in caring for the aged and for children. The Christian institutions like St. Luke's Hospital (同仁醫院), the Industrial Orphanages at Tou-se-we (上海孤兒院), The Home for the Aged (安老院), managed by the Little Sisters of the Poor (濟貧所), The Door of Hope (濟貧所), are among the earliest of their kind and have served as models for the Chinese people.

**Some Typical Institutions** A full description of the native institutions or even a few of them is impossible in this article. It will suffice merely to call attention to a few typical institutions by name to show the scope and extent of the philanthropic endeavour among our people.\*

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\* Those interested in an intensive study of the institutions will find much information filed in the offices of the China Continuation Committee, Shanghai, and at St. John's University Department of Sociology.

**Institutions of the Old Type** *Asylum for Homeless* (棲流所). Founded in 1879, situated on Chengtu Road, north of Sinza Road, gives shelter and food to two hundred inmates. Some industrial work is carried on and inmates are paid for their work. The dormitories are arranged around three open courts, which is an excellent plan, but the rooms are in a neglected and unsanitary condition. A flourishing school is attached to it. Its annual income was \$24,000 in 1912 and \$14,000 in 1913. This is the only institution of its kind in the city.

*Sheng Kung-pao's Free Clinic* (廣仁醫局). Founded in 1903, situated on Chengtu Road, south of Avenue Road, supported by the Sheng family. Six doctors attend to patients daily from 9 a.m. to 2 p.m. Yearly attendance said to be 50,000 persons. Annual income \$10,000. Building and land valued at \$40,000. No report is published.

*The Benevolent Hall and Hall for the Kidnapped* (保安善堂). Founded in 1861, and located on Nanking Road, near Fukien Road. Land donated by the city at a time when it was not expensive. Chief work consists in furnishing free coffins and burial. Other work, free clinic, aid to aged and widowed, rice and clothing. Report for 1914 shows that 8,500 persons had medical attendance during the three summer months; 1839 coffins were buried, 114 coffins sold, 667 coffins given away, twenty-eight coffins sold on credit. Besides, twenty-six widows and twenty-four aged people were on permanent relief list, and 180 piculs of rice were distributed. Annual income \$13,588 (1914), with credit balance of \$10,930 in reserve.

**Relief Offices** A large number of these are scattered all over the city. Common characteristics: rented quarters—struggling finances—have seen better days—profess to undertake all forms of relief as far as income permits. The only form of activity found in some places is a school which, though nominally free, is usually self-supporting. At some places there is not even a school, absolute quiet reigns, and nothing tells of the character of the institution except a signboard and a musty official document on the wall. A few named below are: (華洋善舉

公所) North Honan Road, near North Soochow Road; (誠濟慈善協會) Chaochow Road, West Gate (肇州路); (廣仁體善局) (共和路近大通路) Chapei; (中華翕濟會) Cemetery Road, near Race Course; (中華慈善協會) Tsepoo Road, east of North Chekiang Road; (果仁堂) North Thibet Road, near Alabaster Road; (同仁濟善堂) Shanhai-kwan Road, near Ellis Kadoorie School.

*The Charitable and Benevolent Hall (仁濟堂).* Yunnan Road. Founded in 1879. Largest of the old type of charities outside the native city. Record of work, 1915: 46,610 cases in free clinic, thirteen doctors; sixty-four students in primary school and three teachers; 193 coffins given away; sixty piculs of rice distributed free; eighty-nine widows and thirty-seven aged women on permanent relief-list, receiving 400-1000 cash a month; nine paid officers; nine servants. Annual income \$35,500 (1915), of which \$20,000 was from real estate. Magnificent buildings of unusually large dimensions, occupied by the officers' families and used as a social club of the committee-men.

*Refugees' Asylum (保息局).* Founded in 1863 during the Taiping Rebellion to take care of the refugees from Soochow. Now located in a temple on the City Temple Front Street. Beside the medical work a free kitchen gives out congee during the winter. In 1913 also, 37,463 bowls were given out at one cash each. In 1913, 8150 catties of waste-paper were collected and burnt. Annual income \$4,000 (1915).

*Original Benevolent Hall (元濟堂).* Founded in 1887 by Cantonese residents. Located in North Szechuen Road. Largely medical work. Fine buildings. Annual income \$10,000.

*Restoration Hall (復善堂).* Location, South Gate, behind the Lowrie High School. All kinds of charity work done. Annual income \$2,750 (1916). Buildings owned, but old.

*Society for Co-operation in Righteousness (聯義善會).* Founded in 1913. Location, north of Shanghai-Nanking Railway North Station. Free clinic and coffins. 525 coffins given away in 1914. Annual income \$12,600 (1914). In prosperous condition.

*The Central Benevolent Hall* (位中善堂). Founded 1885. Located in Nantao, near the Bund. Chiefly medical work. 19,334 cases attended in 1915. Annual income \$3,168 (1915).

*Bureau for the Protection of Infants* (保嬰局). Founded 1874. Located in the City Temple. Work consists in assisting poor families to nurse their babies. Assistance given in money at the rate of 400-500 cash a month to each child. 120 children on the relief list. No children kept at the institution. Annual income \$2,000.

*Cantonese Hospital* (廣肇醫院). For Kwangtung people only. Founded in 1891. Located on Haining Road east of North Szechuen Road. Branch Hospital near Shanghai-Nanking Railway North Station, built in 1910. Only native medical institution that receives in-patients and gives purely native medical treatment. Record of (1914): Out-patients, 18,339, in-patients 184, contagious cases eighty-three (Branch Hospital), prescriptions filled 9921, doctors two. Income Tls 21,043. Expenditure for the year Tls 20,747. Good buildings, poor wards for patients.

*Kwangtung General Benevolence Hall* (廣益善堂). Founded in 1887. Located on North Soochow and North Honan Roads. Work: home for aged and infants, hostel, school, waste-paper collection, clinic, free burial, etc. Record for 1914: 60,732 cases attended in clinic; 35,661 prescriptions supplied free; 1230 vaccinations; thirty-one aged inmates; seventy-two inmates received, twenty-nine died, twenty-four adopted and taken away; twenty-four widows on relief-list; nineteen students in primary school. Annual income \$12,000 (1914) of which \$5,640 was from real estate.

*Charity Union of Shanghai* (上海慈善團). Founded in 1912 by amalgamation of several large and old institutions, which date back to 1710 A. D. Located inside the native city. Holds vast real estate, and represents numerous interests.

Besides a Widows' Home and the Foundling Home, it has 300 widows on its relief-list, receiving 50 cents a month each; 300 aged and infirm receiving 50 cents a month; 40 orphans receiving 40 cents each, and 100

destitute children receiving 50 cents each. The record of the Free Burial and Coffin Department is surprising as well as gruesome: Coffins manufactured, 2,960 for children, 1,347 for adults, 725 special ones, 8,461 bone cases, a total of 13,493 cases in all; free burials or interment, 4,215 adults and 8,179 children, 567 large, 698 medium, and 5,020 small neglected and exposed coffins collected and interred, 1,138 exposed bodies, including the drowned, buried, making a total 19,817 burials. Annual Income (1915) \$180,298.59; Expenditure \$134,792.85. Expenditure by Departments: (1) Alms, \$4,474; (2) Free rice, \$1,347; (3) Free clothing, \$217; (4) Free congee kitchen, \$658; (5) Coffin and burial department, \$34,799; (6) Free clinic, \$2,590; (7) Fire department, \$750; (8) Life saving station, \$655; (9) Home for widows, \$9,726; (10) Foundling hostel, \$4,297; (11) Subsidies to charities, \$5,000; (12) Jetty lights, \$44; Waste-paper collection, \$21; (13) Erection of buildings, \$45,360; (14) Taxes and repairs, etc., \$16,912; (15) Bridge repair, \$99; (16) Salaries and office expenses of central office and three branch offices, \$16,746.

*The Modern Universal Benevolent Hall*  
**Charities of Modern Type** (新善育堂). Originally founded in 1867. Renovated in 1911 with the assistance of the Roman Catholic Church. Departments: Hospital; Home for aged and infirm; Orphanage; Insane Asylum; Prisoners' ward; Dispensary. Director, Mr. Liu Po-hung (Loh Pah-voong) volunteers his services. Twelve members of a Catholic Sisterhood are doing the work of nursing, dispensing medicine and instruction, without salary. 1913-1914, number of inmates received, 6,790 males, 1,333 females; sent away cured, 4,731 males, 635 females; died of sickness 1,280 males and 291 females; remaining in institution 668 males, 358 females. Annual income, (1914) \$44,395, of which \$15,900 came from Chinese official sources. Annual expenditure, 1914: building erection and purchase of land \$36,171; running expenses \$31,785, of which \$757 was for salaries, \$1,210 for wages, and the rest for the care of the inmates. The most economical administration of all the institutions. Fine equipment in excellent repair, 80 now of

land. Work of the Sisters of Mercy most praiseworthy. Care of the inmates excellent. Enjoys the full confidence of the city and of the people and is generously supported.

*Lunghwa Industrial Orphanage* (龍華孤兒院). Founded in 1906. Unique as the only institution maintained by Chinese Christian laymen and permeated with Christian influence. In 1915 Mrs. Z. F. How erected a dormitory and chapel in her husband's memory at a cost of \$9,600. Inmates 1915, 216 boys and 77 girls in central institution and branches. Activities in institution: school work, embroidery, carpentry, rattan work, vegetable gardening. Annual income \$17,860. Annual expenditure \$17,823, of which only \$3,167 was for salaries and wages. Fair equipment and buildings on 20 mow of land. No income-producing real estate. Excellent administration and good care of inmates.

*Poor Children's Home* (貧兒院). Founded in 1908. Located near St. Catherine's Bridge. Inmates in 1913, 178. Annual income (October 1913-September 1914) \$20,844; expenditure, \$12,427, of which \$2,620 was for salaries and wages. 25 mow of land donated by Sheng Kung-pao. Large endowment fund of \$30,000 and 300 mow of farmland. Suffered much damage in 1913 on account of the attack on the arsenal. Damage officially estimated at \$26,000. Has never recovered from the shock. Director has specialized in social work in Japan.

*Industrial Institution for Boys* (普益習藝所). Founded in 1912. Located near the South Gate. Activities: brass band; fine arts, as painting and carving; carpentry, tailoring, etc. 150 inmates well dressed and fed. A fine main building of peculiar shape, and several others of smaller size. 20 mow of land. Excellent administration. Annual expenditure, \$18,000.

*Chapei Orphanage* (惠兒院). Founded in 1912 for taking care of the refugees from Nanking. Located on Tatung Road, Chapei. 80 boys and 50 girls, well dressed and fed. School, spinning, weaving and tailoring for girls. Brass work and carpentry and brass band for boys. Income (first six months of 1916) \$9,981. Chapei Municipal



Government subsidy, \$1,000 a month. Building old, formerly home for beggars. Administration unsatisfactory. Inmates not given enough work.

*Anti-kidnapping Society* (中國救濟孺宇會). Founded in 1912. Located at Kiangwan. Branches in other cities. Inmates well cared for: boys 252, girls 90; returned 151, died 9, married 4 (1915). School work, weaving, brass band, etc. Annual income about \$43,000 and expenditure, about \$41,000 (1914-1915). Fine equipment and management. Thorough system of checking kidnapping, and returning kidnapped children to their homes. Only institution of the kind.

*Red Cross Society* (中國紅十字會). National Institution. Founded in 1903. Has a hospital in Shanghai and a branch dispensary. Very active in famine and flood relief, and in the revolutions, 1911-1913. Joined Geneva Convention in 1904.

A study of the city's charities reveals certain interesting facts: (1) the existence of a large number of institutions scattered all over the city; (2) absence of supervision or control by a responsible body, governmental or popular; (3) public ignorance of the condition and work of the institutions; (4) absence of co-ordination or co-operation among the charitable institutions; (5) lack of trained workers, and almost entire absence of women-workers in the field of charities; (6) the expenditure of fairly large sums of money for relief, and the continued presence of much mendicancy and destitution in the city; (7) much charitable work still carried on in antiquated and unscientific way and with the absence of standards of efficiency.

In progressive countries the problem of relief has become a serious study for the Government and the university, for the statesman and the philanthropist. Effective relief needs a charitable heart and an intelligent head. Both should be trained for the work. We all wish for better management of our institutions, for higher efficiency and more abundant results. The first step to improve the situation is to stir up the interest of the public

**Facts Revealed  
by the Survey**

**Organization  
of Society for  
the Study of  
Relief Methods**

in the subject. One way of stirring up public interest is for each city or town to organize a society for the study of charities and relief methods. These societies could undertake the investigation of local conditions and give publicity to their findings in newspapers and periodicals. They could also encourage the study of systems of relief in foreign countries and publish the results of such study. These societies could organize conferences of those engaged in charitable work for the discussion of local problems. Such societies have a wonderful opportunity of doing pioneer work in China and of helping to improve our charities.

When public opinion is awakened to the importance of the problem of relief and the value of a good system, it will demand reform.

Legislation on the subject will then naturally follow. The Government will be forced to take steps for the supervision and control of public charities. Government supervision, if not also control, is necessary to insure honest administration and efficient work.

The experience of Italy is instructive on this point. Italy is, like China, full of public and private charitable institutions, not supported by the State. Until the legislation of 1899, which aimed at unification and gave the State the right of supervision and control, there was much abuse and inefficiency. The first step taken was the appointment of a royal commission to investigate the existing institutions, their number, the extent of their wealth, their history, etc. The report made by the commission nine years later formed the basis of scientific and intelligent legislation. The present system in Italy places the responsibility of supervision and control on local bodies. In each commune of five thousand population or over there is a board of charities (Congregazione di Carita) appointed by the Commune Council, which has charge of all relief matters, with large supervisory powers over local charities. The institutions are ordered by law to submit on special forms supplied by the Government, financial reports regarding income, endowment and expenditure. Something of this kind will have to be done by our Government in the near future.

**Study of  
Sociology in  
Schools and  
Colleges**

Whatever new idea or institution is to be introduced into the life of the nation must first be introduced through the schools and colleges. Civic training in the elementary schools and sociology in the higher institutions of education will do much to arouse interest in public or community affairs and in disseminating knowledge of social conditions. Such training is afforded by some up-to-date schools. But we need more of it. Every school should provide a course on civics or practical sociology, and every student should be given an opportunity to study and know his own community. Educators should start a propaganda in the country for the introduction and encouragement of social studies. One of the results of such a movement will be the development of intelligent patriotism and social service, which will make itself felt in the betterment of social conditions.

**The Relation of Christian Churches to Charities Carried on by  
Non-Christians**

**Closer Rela-  
tions Desirable**

There is no question that it will be most desirable for the Christian Churches and the native charities to be brought into more friendly and close contact with each other. The charities need sympathy and support which the churches can give. The life of the churches will be invigorated by a knowledge of social conditions and by the contact with the work of social agencies. Both the churches and the charities are aiming at the same goal, namely, the betterment of community life. Co-operation between them will be most advantageous in the realization of their aim. We therefore plead for better understanding and fuller co-operation between the Christian and non-Christian charitable agencies in every city or town in the country.

**Advantageous  
to the Non-  
Christian  
Institutions**

Such co-operation is not easily brought about. The native institutions are in a sensitive mood at present. They suspect any advances for friendship on the part of an institution that is supposed to be foreign.

This feeling can be conquered with tact. The example of the smooth and effective working of the city and the Catholic Church in co-operation in the case of the Modern Universal Benevolence Hall shows that our people appreciate the value and welcome the co-operation of Christian churches. In this particular case the city government and the charity union as well as the Chinese public give most generous financial support, while the Catholic Church supplies the volunteer workers. Neither the public nor the city objected to the building of a fine and spacious church in connection with the institution.

**Advantageous to the Christian Church** On the other hand co-operation between the churches and the native charities will result in better support by the Chinese public of the Christian institutions, such as schools and hospitals. It is a surprising fact that in spite of the excellent work done by the Christian institutions they have received very meagre financial support from the Chinese public. An institution like St. Luke's Hospital, which spends \$33,087 (1916) a year, with free service of three foreign doctors and two foreign nurses, and cares for over 2,000 in-patients, and undertakes 1789 surgical operations in a year, received only \$1845 in 1916 from the Chinese community.

**Methods of Co-operation** It is not necessary that the churches should render large financial help to the native charities in order to cultivate friendly relations. If the churches will choose one Sunday every year and designate the offering to the native charities, the act will be an education to the congregation and an inspiration to the public. The churches can offer to conduct Sunday schools, singing hours, and socials for the inmates of the charitable institutions. The churches can supply volunteer visitors to the institutions for visiting and helping the poor families on their relief-lists. In this work of visiting, the ladies of the parishes can do excellent pioneer work and encourage Chinese ladies to take a more active part in social service.

Individual Christians can take a larger interest in charitable undertakings of the community, and thus build up closer relations with non-Christians interested in them. The example of Lung-hwa Industrial Orphanage, an insti-

tution under the leadership of Christian laymen, like Mr. Kao Tong-dzŭ, and Mr. C. C. Nieh, is inspiring. It shows the feasibility of Christian and non-Christian resources co-operating in charitable enterprise.

**Need of a  
Christian  
Social Service  
Bureau** Other methods of co-operation will be discovered in time. But to do the work, the Christian churches must be organized for it. Not elaborate organization, but some organization is necessary for effectiveness. The natural way is for the churches in each city to come together and form a social service bureau. This bureau will represent all the churches in their relation with the local charities. The bureau can be managed by a committee of volunteer officers. But experience shows that where much executive work is required, it is best for the bureau to have at least one salaried officer in charge of its work. The bureau will serve as an educational agency, a publicity office, a social medium, and an information bureau. As the representative of all the churches in the city it will have the regard and confidence of the public.

The China Continuation Committee, in recognition of the importance of the whole subject of the social responsibility of the Christian churches, appoints a special committee to study what is called "The Social Application of Christianity." It is willing to render every assistance within its power to churches and other Christian bodies in their social work.

## CHAPTER LVI

### THE INFLUENCE OF WESTERN CIVILIZATION AND OF CHRISTIANITY ON THE WOMEN OF THE UPPER CLASSES

Mary Ninde Gamewell

This subject does not lend itself to definite data. Moreover, its aspect is not as encouraging as we could wish, especially regarding the influence of Christianity, direct and active, upon the upper classes of women. Those who have had large experience in working among them, foreigners and Chinese alike, are forced to admit that the fruit of their labours is lamentably small. It is a sad fact that women of wealth and influence, as a class, are idle and frivolous, devotees of the gambling table, wine-drinkers, cigarette smokers, lovers of the theatre and tea-house, prone to revel at night and sleep in the day-time, while indifference and conservatism clothe them as with a garment.

The avenue of approach to the upper classes is beset with difficulties. These women are woefully ignorant, the majority being unable even to read. They scorn the visits of the average Bible-woman because of her lower social status, looking upon her as a fit associate only for their servants. The Christian Church, too, as far as it is known, is lightly esteemed on account of the humble rank of most of its members. The innumerable formalities and courtesies that must be observed before sufficiently friendly relations have been established to make it possible to exert any definite religious influence, are heavy drains upon the time and purse of the missionary and the high-grade Chinese worker, who is the one best fitted to cope with the situation. For example, a Chinese physician who seeks constantly the conversion of her upper class patients, says in substance, "Calls without number must be made and returned, gifts exchanged; I must dress well, entertain generously, and finally, use the utmost tact and discretion when introducing religious topics, or I offend and lose all the vantage ground gained."



**Converts as  
Yet Few**

The problem presented is assuredly a difficult one, and slow of solution. It must not be forgotten, however, that from time to time, there are notable cases of genuine conversion among the very women in question, gleams of light flashing forth in the darkness, all the more radiant and heartening, perhaps, because they are rare. A recent convert from a very high official family, wrote out last year, entirely on her own initiative, the story of her conversion, which was afterwards published in a secular Chinese magazine for women, and sent to the homes of seven thousand subscribers. The influence of one such beautiful, consistent life, not only among the members of her own great clan, who look to her as its head, but with multitudes outside of it, can scarcely be overestimated.

**Influence of  
Western Ideas**

The effect of Western civilization, and thus indirectly of Christianity, on the upper classes, is decidedly pronounced. In the large cities where foreign influence is most strongly felt, it is becoming quite "the fashion" for even the old-type, conservative *taitais* to imitate the ways of the Occident. They are seen in the shops and on the streets, something that a few years ago would have utterly shocked their sense of propriety. As their horizon broadens, many are manifesting an eagerness for the acquisition of knowledge along various new lines, or as Dr. Luella Miner of the Union Woman's College, Peking, tersely expresses it, "a desire to be and to do."

**The Young  
Women's  
Christian  
Association**

In this connection the Young Women's Christian Association is pushing forward an individual and most valuable work. Indeed, one of the special reasons why this organization entered China was to reach "women of leisure," a class of necessity largely left untouched by the missionary societies. Married women who could not be induced to attend a mission school, are gladly patronizing the Association classes in cooking, sewing and fancy-work, and through this means an appeal is being made to them to study books and even to enter Bible classes.

**Evidences of Change** Anti-footbinding sentiment is growing apace. In Soochow a club of sixty women, many well advanced in years, has not a single member whose feet are not unbound, and this is in no way an unusual occurrence.

A gratifying spirit of friendliness toward foreigners is apparent, replacing the barely tolerant or idly curious attitude of former days.

The customs of concubinage and child betrothal are relaxing their hold, due in part at least to the changing feelings and efforts of the influential class of women themselves. The case of the official's wife, in a populous Eastern city, who several years ago sold her jewels in order to buy for her husband a concubine who would bear him a son, could not easily in the same area be paralleled to-day.

A modification of religious beliefs and superstitions is very noticeable. An interesting illustration of this occurred the past year in Peking, where a once ardent Confucianist admitted that her ideas had altered considerably, and positively declined to give her approval to the organization of a Confucian church.

**Interest in Social Service** Interest in social service is growing rapidly. An anti-cigarette league flourishes in Peking. Social service leagues are multiplying. The one started in Shanghai a little over two years ago, is now supporting five free day-schools, and other plans are expected to materialize soon. The members give generously to the work, and for a while some of the women taught classes, but their attendance was too spasmodic to make this practicable. A few weeks since, two Chinese leaders in Nanking, invited a hundred or more *tailais* to Ginling College to witness a play setting forth the need of social service, and various ways of putting it into practice. The women turned out in large numbers, were genuinely interested, their sympathies and help enlisted, and a new impetus was given to the Social Service League already in existence. The work of not a few upper class women in conducting gentry schools, largely if not solely for the purpose of promoting education among girls, is worthy of all praise. In one city an octogenarian of commanding

personality and influence, is the principal of a fine school of fifty or sixty pupils, which is run at a constant financial loss. This same woman is engaged in a vigorous campaign against gambling. In another centre a young woman from a patrician family sold her jewels in order to secure money to open a school. Years passed, and the school now flourishes like a green bay tree with an enrollment of more than two hundred students. The principal is at heart a Christian, though she has made no profession. On all public occasions the school exercises are opened with prayer, and Bible classes are practically a part of the curriculum.

#### Importance of Reaching the Children

Lastly, there is a growing willingness, in fact often a strong desire, on the part of mothers of upper class families, for their children to be educated in mission schools. In this lies the hope of the future and the actual key to the situation under discussion. Women of leisure are too difficult of access, mentally and spiritually, ever to be reached in large numbers through outside influences. The heaven that will bring about a general awakening and regeneration must be the young people of the home.

#### Influence of Mission Schools

Mothers differ in their feelings regarding the effect of Christian teaching upon their children. Some treat it with unconcern, as was the case with the women, representing two of the highest families in the land, who in visiting recently a kindergarten where their little daughters were pupils, laughingly remarked to the missionary in charge, "You are making Christians of our children!", and then went on to narrate with evident pleasure, the sayings of the little ones and to tell of their changed lives. Other mothers, while progressive enough to desire the best advantages for their daughters, are violently opposed to their becoming Christians. A woman brought two girls to a mission boarding-school. In less than a year both had accepted Christianity. The mother was thrown into a towering rage and at once took her children out of school. Finding that she could not induce them to abandon their faith, she afterwards allowed them to return. A couple of years

later this woman knocked at the office door of the principal, and on being admitted threw herself on her face on the floor, and with tears and sobs declared herself a Christian and begged for baptism. "It was my children who did it. It was my children who did it!" she kept reiterating brokenly.

A young girl from a high class family was sent to a mission school in an eastern city. So opposed was she to the Christian religion, that she used to pace the floor of her room inveighing against the Bible, and planning to write a paper in condemnation of it. But as time passed the young woman experienced a complete change of heart, and not long after she returned to her home, word came back to the school that every member of her immediate family had been led through her influence to accept Christ. "What have you done to my daughter?" exclaimed a puzzled father. "Since she has been in your school, everything is changed. My two wives, who formerly spent their time quarreling, now live in peace and love rules our home."

A girl from the interior was nearing graduation in a mission school. "I will not marry the man to whom I am betrothed!" she declared vehemently. "I am a Christian and educated. He is neither. Life with him would be unendurable." The missionary wisely said little but prayed much. The day came when the girl sought her with shining face. "I cannot disobey and disappoint my mother. It was she who gave me my education, for she influenced my father to send me to this school. I am determined to go home, marry my fiancé, and live for Jesus in the very place where I was born and brought up." The girl did go home and the months slipped by. One morning a letter came to the missionary containing joyful news. It read, "My husband is seeking an education. I have opened a day-school, and I am also teaching the Bible to my mother and many of the women in our neighbourhood. I think they will soon accept Jesus as their Saviour and oh, I am so happy and so glad I came back!"

The Outlook  
Hopeful

These are a few concrete instances of the kind of work Christian children from countless upper class homes are doing. It may be

true that work among the upper class women has not yet registered large results. Nevertheless the seed is being sown, and some time a harvest will be reaped, for as one unusual woman, a seeker though not a professor, confided in an awed undertone to a missionary, "There are many more Christians in China than you know. Just wait, and by and by you will see!"

## CHAPTER LVII

### CHINESE CHARITIES OF SOOCHOW

Wesley M. Smith

It is hard to love the unlovely, thankless recipient of your alms, and the more one studies the problem of caring for the poor the further it seems to be removed from the Christian conception of charity. The Christlike idea of such service had practically no place in the mind of the most advanced Chinese of the old school. Of philanthropic enterprises in China there are now and have been for ages a number of types which have saved many lives. Of these larger enterprises there are six in the city of Soochow. Four of them are very large and well endowed. They are the result of the union of six older institutions. Without the Christian or some closely related motive it seems surprising that there should be such large enterprises.

Origin of  
Chinese Non-  
Christian  
Charities

Their origin seems to be the result of several causes. The Buddhistic idea that it is meritorious to save life has fostered benevolent enterprise much as it has fostered the special places where captive animals are set free. With this

religious idea many others have been acting. The obtaining of the right to wear a coloured button on the hat, freeing the wearer from certain political oppressions, was a powerful motive. A disinterested gift to a charitable enterprise would frequently open a road to royal ears and secure the prize desired. Shrewd officials would appoint a wealthy gentleman as manager of an institution. The income from it would seem inadequate a carry it on as he wished, so rather than add annually from his private funds he would resign, but to show his interest would make a donation to the institution whose burdens he would not bear. Owners of land whose taxes had to be paid but whose tenants could not be made to pay their rents, frequently saved expense by giving the land to a worthy enterprise.



Criminals of certain classes were punished by having their estates confiscated and applied to specified benevolent enterprises. Corrupt officials, even down to modern times, blinded seeing eyes and stopped critical tongues by gifts to these institutions. Families became extinct, even in China, and the property was left for the benefit of the poor and unfortunate. Occasionally, there were gifts for other reasons and from other sources.

Besides the reasons already mentioned there were two causes even more distinctly Chinese that helped make charitable institutions necessary and added to their endowments. The first is the large and peculiarly persistent mass of needy people who feel that they have a right to all they can get from others. Anyone who has had opportunity to observe the experience that the wealthy Chinese has with poor families and relatives, to say nothing of professional grafters and beggars, will agree that the man of means would be practically forced to satisfy such persons if he cared to smoke his pipe in peace. He preferred to deal with them in classes. Even the king in his visit to the famous hill found the road so full of aged men that his day was spoilt and he had to do something for them. A home for aged men is the result.

The second thing is the strong community spirit. It insists that wealth shall not leave the native city. This is a large factor. If a man had gained wealth here he must spend it here. Fines must be applied where the criminal was convicted. The opposite side of this feeling was that each community must care for its own poor. Community pride demanded their protection.

Certain classes of defectives were omitted from the ancient scheme. For the deaf, dumb and blind no provision was made. The invalids and the insane suffered and died, as they still do in most cases. Moreover, constructive work was unknown. Even the foundling home which seeks to provide for the adoption of infants loses a part of its glory when it is found that the exposure of female infants among the poor was

very common while the customs of society demanded numerous and cheap wives. None of these really native institutions planned to help make the recipient an independent and self-supporting member of society. When the person began to receive help he expected, and others rather expected him, to get help until he rested beneath the sod. The Industrial and Reform Schools, the Door of Hope and modern medical work, as well as the Loan Bureau, are recent institutions and are the direct results of missionary work and of western ideas.

Another phase of the subject is that those who would not come before the public in an insistent way were frequently neglected. The rigid division of labour and class distinctions complicate the problem. Scholars of the old school with mediocre ability—a broken down aristocracy—have been, and still are, the subjects of much suffering. If there are any in our midst who starve they probably belong to this class. They cannot seem to learn to dig and are one class that seems ashamed to dig. A more difficult class with which to deal would be hard to find.

**Discourage-  
ments**      The discouraging feature of the situation is that there is so little of the individual element in the work. There is practically no concern on the part of the public as to how the work is conducted, and no knowledge as to how it should be done. There is no auditing of accounts and those in charge are not expected to, and do not, hold their offices from a charitable motive. Even in the balmy days of our civic reform the cost of administration was excessive, by far the smaller half of the net income reaching the individual for whom it was intended. Those in charge are frequently ignorant both as to the exact source and extent of the funds they are supposed to administer. There is no income from the public and, therefore, no education in this phase of public duty. No Board of Charities exists. Interest has always been sporadic and no fixed policy has ever been suggested. The easy transportation of the poor is a modern complication since they are willing to leave their native cities which they used to be unwilling to do.

**Encourage-  
ments**

The helpful element is that there are a few who are really interested in securing better things. The new idea of brotherhood

opened some purses and created interest a few years ago. The vision of a better day was seen faintly. It will be seen again and more clearly. New and better institutions, not ideal to be sure, have been started. They will be increased and improved. The Central Government has asked certain philanthropic gentlemen to draft a series of recommendations, and this is now being prepared. The work of many Christian missionaries now dead, and the messages of those now living, coming as they have done in many ways, are bearing to the non-Christian community a new ideal, and finally bring with God's blessing a better day for the unfortunate and dependent

## CHAPTER LVIII

### THE PEKING SOCIAL REFORM ASSOCIATION

R. R. Galley

Mr. Yung  
T'ao the  
Founder

The Peking Social Reform Association had its origin in the public spirit and whole-souled devotion of Mr. Yung T'ao. The occasion for the launching of the movement was the presentation of the Twenty-one Demands by Japan. On the very day when this occurred, (May 7, 1915) Mr. Yung T'ao applied for and secured the registration of the Association in the Ministry of the Interior. In commemoration of this public effort Mr. Yung erected in prominent places in the city two stone monuments upon which were inscribed suitable sentiments from the classics which appeal to the conscience of the people. On the base of the monolith on Hatamen Street there are inscribed the four elemental principles without which a nation cannot be established: *Li*—ceremony, *Yi*—duty, *Lien*—purity, *Ch'ih*—shame, and the last word faces the main street in large characters so as to be easily seen of all.

Reasons for  
so Doing

Mr. Yung's idea was that the real cause for shame of May 7, 1915 was not the aggression of foreign nations upon China but China's weakness due to her own sins, and that the thing to do was not to revile outsiders but to see the real conditions of their own hearts and lives and their bearing upon their country's peril and need.

Use of  
Publicity

In the first efforts to promote the interest in his reform work Mr. Yung appreciated and used the well known scheme of publicity. One week after registration of the Association he arranged for a big public meeting in the Central Park. For three days (May 14-16, 1915) large crowds come into the Public Park (admission free, but by tickets widely distributed to carefully

selected groups of people) to hear lectures and read appropriate inscriptions on the walls and see pictures and drawings specially made for the occasion.

The objects of the Reform Association are three: (1) Not to take concubines (2) To refrain from immoral life (illicit intercourse) (3) To abstain from gambling in every form.

Mr. Yung has selected these three forms of vice so common in China as in his estimation three chief causes of China's present weakness. Other objects may be added as the work of the movement gains headway. In fact Mr. Yung now intends to promote a more positive programme which will include such ideas as, (1) The worship of God (2) Respect for forefathers (3) "Learn and Practice." His main idea thus far has been to create public opinion in regard to these common evils.

This has been done by holding large public gatherings in the Public Park. In all about ten such meetings have been held since May 7, 1915. He advertises widely and makes extensive use of the press. He publishes a weekly paper called "The Social Star" (3000 copies issued). This he sends free to every important institution interested in public welfare and to a carefully selected list of prominent people in official circles and in other walks of life. He has fearlessly attacked the wanton debauch of official harems, the profligate haunts of the florid youth splurging on a borrowed ten dollars capital to waste "in riotous living" in the red-light district, and exposes the fearful glamour of the gambling den or the wealthy parlours of Government officials who squander the nation's treasure in all-night revels.

Formerly these evil practices were the common talk in "polite society" and a proper question to ask a gentleman in Peking after the usual courtesies of name, place, age, etc., was, "How many women do you have?" meaning how many concubines does he have. Now such a question is seldom if ever heard and as for the "women" (concubines) themselves they are beginning to feel the shame of their lack of social respectability. At first Mr. Yung feared that opposition would be

made to his public demonstrations against the pet vices of Chinese high officials, but to his surprise they even approve bold efforts, acknowledging that they themselves are in the mesh of these evil customs and asking how they can get free from their entanglement. To his single answer to such question, "Give up your concubines," they demur but feebly and ease their slightly troubled consciences by thinking it is China's social custom and all are doing the same.

**The Need of  
Legislation**

During this year 1917 it is hoped that public sentiment will be well enough informed about the effects of these three gross evils to justify appealing to Parliament for the enactment of proper legislation to prohibit the wilful practice of such baneful customs. It will be a remarkable thing if such laws are made and an even more remarkable thing if the laws are enforced, since the very people who make and enforce the laws are infringing the laws it is desired to have enacted.

**Attitude  
Toward  
Christianity**

Because the task is a most difficult one, Mr. Yung early in his efforts saw the necessity, surely the desirability, of having the Christian communities aligned with him in this crusade.

When he undertook this public reform work, he himself was not an avowed Christian, but after a full year's toilsome effort in creating public opinion regarding these age-long practices in China, Mr. Yung decided that it would be better for him to show forth boldly his convictions regarding the necessity of living, as well as believing, the truth of Christianity. So on May 7, 1916, the first anniversary of the founding of his Reform Association, he was publicly baptized in the Chinese Christian Church by the venerable Doctor W. A. P. Martin (since deceased) and there first took the vows and used the emblems of the life of sacrifice and loyal service under the banner of the cross of Christ.

**Membership  
Campaign**

When the first membership campaign was held in August, 1916, the most feasible plan was to work through the already organized Christian Churches and various affiliated institutions with the result that over eleven thousand members were secured. Membership is for life and without fee, but each one subscribes to observe the threefold purpose of the Association and



promote the interests of the movement. There are at present over 13,000 members and plans are in hand to launch a city-wide campaign for a hundred thousand members this year. Mr. Yung T'ao has scores of applications for the extension of the movement to other cities but he steadily refuses to go into other communities until it is fully shown that the objects of the Association are being achieved in this locality.

The officers of the Association are Admiral  
**Officers of the Association** Li Ho, President. Mr. Yung T'ao, General Secretary, and fifteen directors, practically all of whom are Christians. Mr. Yung has bought over an old temple property (Ta Fo Ssu). This he is making the active headquarters of the Reform Association; here his staff do their work and the growing organization finds its first permanent home.

## CHAPTER LIX

### GOVERNMENT SYSTEM OF SIMPLIFIED CHINESE

R. R. Gailey

One of the sure signs of the new and better day in China is the attempt that has been made to simplify the Chinese language. The very fact that there are men who are thinking upon this fundamental problem of popular education is cause for encouragement.

**Action of  
the Board  
of Education** In the fourth year of the Republic, under the ministry of Mr. Chang Yi-lin, the National Board of Education authorized a system of simplified writing of the Chinese language. It was stipulated in the ministerial order that the system could be taught in Peking as an experiment. Headquarters were found in the Anhwei Guild Hall outside the Shun Chih Men and plans were promoted to get the new system into actual operation.

**Prominent  
Promoters** The man who has done the most work on this new enterprise and who is largely responsible for its success thus far is one Mr. Wang Pu. Closely associated with him is Mr. Cheng Che-pu, Assistant Director of the Higher Normal College in Peking. The latter is a most enthusiastic promoter of general education and has espoused this new system of simplified writing of Chinese with tremendous ardour. These two promoters have taught and trained a few other interested persons who have become teachers in the classes already started. There are normal and special classes in which the system is taught in a course covering three weeks. In the general classes where the students are the unlettered the course is covered in five weeks. There have been in Peking four schools with a total of over ten thousand people, both men and women, who have taken the courses and have "graduated."

**Schools out  
of Peking**

The Prefect of Peking, Mr. Wang Ta, is a strong advocate of popular education and is promoting the new simplified method of writing. In each of the twenty districts of his prefecture there are eight or nine places or "schools" that have taught the system. It is also reported that the new way has been introduced into Shantung, Kiangsu and Fukien. There is a magazine which appears twice a month in the new simplified writing and which is sold very cheaply so as to induce the new aspirants for knowledge to buy the literature being produced. There are textbooks for normal and special classes, sold for ten coppers, and textbooks adapted to the wholly unlettered, for six coppers each.

**Difficulties**

There are serious difficulties to be overcome by the promoters of this new system and doubtless they are being carefully studied and, as in every new enterprise, they may be overcome by earnest and faithful effort. On the other hand some leading educators are not at all hopeful for the ultimate benefits to the people to be gotten by such mechanical devices for saving labour. They rather emphasize wider and freer communication through railways, opening of provincial assemblies, popular meetings to promote trade and industries, extension of public schools and every means whereby the spoken language is unified and at the same time improve the style and advocate more general use of the national language. It stands to reason, however, to expect some radical modification in Chinese writing as now in vogue. Modern economic pressure alone will scarcely wait for the time-consuming method of writing and printing now in use.

## CHAPTER LX

### CORRESPONDENCE SCHOOLS IN CHINA

M. T. Stauffer

Lack of  
Educational  
Opportunities

For centuries the majority of Chinese scholars have been self-made. They mastered the Classics and attained official rank by years of solitary study. Nowadays Western civilization and its emphasis on Western education encourage, if anything, a continuance of this ancient practice of gaining an education 'out of school.' A very small proportion of China's young men are able to receive training in Japan or the West. A comparatively small proportion are able to attend colleges in China, especially technical institutions, such as the Government Engineering College at Tangshan, Peiyang University in Tientsin, and the Government Institute of Technology (Nanyang College) in Shanghai, all of which, while doing good work, offer a limited variety of courses. The great mass of Chinese young men never see the inside of an educational institution, and will not for years to come. Their only opportunity to-day of securing a modern education is in apprenticeship and home study. This fact suggests the field open to correspondence schools in China and the contributions they may make to many Chinese young men.

Correspondence  
Schools Enter  
the Field

The work of education through correspondence first began in 1902 among Chinese student-apprentices employed on the railroads of North China. Jeme Tien-yow, a foreign-trained engineer, wrote to the International Correspondence School in America, asking them to recommend some useful courses for these men. The inquiry resulted in most of the student-apprentices enrolling for courses in Civil and Railroad Engineering. They made excellent progress, and when Jeme Tien-yow, as chief engineer, undertook the construction of the Peking-Kalgan Railway, these young engineers went with him. In 1906 the work of correspondence schools

may be said to have formally begun, when a general agency of the International Correspondence Schools for China and Japan was opened in Shanghai. During the first month sixteen new students were enrolled. The political unrest throughout the country at various times made any regular and steady increase month by month impossible. However the total enrollments for each year show a healthy and rapid growth. Until very recent years no other agency or school existed.

**Rapid Increase of Schools** It is impossible to give even approximately the number of correspondence schools in China to-day. Since 1915 they seem to have grown up as numerous and rapidly as mushrooms over night. One well qualified to judge, ventures to think that as many as fifty have come into existence within the last two years. They are generally under Chinese or Japanese management, offer a very limited number of courses, claim to have from fifty to two hundred students enrolled, and draw their students chiefly from local districts. Many offer industrial education, such as art, embroidery, weaving, cotton-spinning, drawing, etc. While the number of those schools which are believed to be unreliable is great, the proportion is perhaps little greater than one finds existing in other countries. The Chinese young man is naturally conservative, and if he is deceived and swindled at all, it is never for long. One interesting case, brought to light recently, is that of the Cheng Chow Law Correspondence School. The promoters of this school, in their attempt to defraud the people, announced that they had been empowered to confer diplomas to their graduates, equivalent to those given by the Government Law College. The Chinese Minister of Education promptly took action to close the school. When the officials arrived, they found what had been advertised as a most elaborate school to be merely an empty room in a private house. Among the smaller correspondence schools in China doing good work are those maintained by large foreign and Chinese business houses. These offer instruction through correspondence generally along special lines and frequently only to their employees in interior cities. One is safe in saying that

about ninety per cent of all correspondence schools in China are located in large treaty ports. A glance at the list of smaller correspondence schools which advertised in the local Chinese papers of Shanghai during one week of last January, will suggest something of their number and the courses they offer. The Chinese Commercial Correspondence School; The Shanghai Correspondence School for Chinese Classics; The Republic Correspondence School; The Anglo-Chinese Medical Correspondence School; The Chinese Correspondence School teaching Law, Mathematics, Agriculture and First Aid; The World's Art Correspondence School; Shanghai Arts and Drawing Correspondence School; Anglo-Chinese Drawing Correspondence School; Correspondence School for making Cotton; Embroidery and Drawing Correspondence School for Young Ladies; Medical Correspondence School for Young Ladies, etc.

**Courses in  
Chinese**

Two correspondence schools offering courses in the Chinese Language have been brought to our notice. They are the Chung Kuo Han Sou Hsueh (Sieh) 中國函授學校 and the Chung Hua Han Hsueh (Sieh) 中華函授學校. Both schools have the reputation of doing thorough work. Fees are not high, and each reports a student enrollment of about three hundred.

**Schools under  
Missionary  
Auspices**

Several correspondence schools have been organized in connection with mission colleges and theological seminaries or Bible schools.

These are entirely under the supervision of missionaries. The purpose is to reach teachers and pastors who, for family or economic reasons, cannot become resident students at educational institutions, or who, after leaving these institutions, desire to continue regular courses of study. The Correspondence School of Bible Study, in connection with the Nanking School of Theology, is perhaps the best known of these schools. Its courses are adapted specially to laymen, although more advanced courses for Chinese pastors are to be prepared later on. The aim as expressed in these courses, is to prepare local leaders to conduct Sabbath services under the employ of missions, to train workers to become regular lay



evangelists, and to prepare such as show special promise for taking up work sooner or later in some theological seminary. Thus far courses have been prepared on the Four Gospels and the Acts. An Analytical Outline of the Old Testament, a book on Pastoral Theology, one on Preaching, one on Church History and one on Word Studies in the Bible are in process of preparation, and will be added to the courses already offered as soon as possible. Rev. A. Sydenstricker, D.D., of Chinkiang, is at present at the head of this Correspondence School of Bible Study. It already has an enrollment of over fifty students.

**Type of  
Students  
Enrolled**

The type of Chinese young men enrolled in correspondence schools in China varies greatly according to the school and the courses selected. The larger correspondence schools, such as the International Correspondence Schools of Scranton, and the Commercial Press Correspondence School for English, have students in every province. They live as far inland as Kansu and Yunnan, wherever the mails can reach them. Among their number are members of the Chinese Parliament, bankers, teachers, preachers, postal, railway and customs employees, clerks in foreign business houses, and a large number of apprentices now in technical employments. Many army and navy men are also beginning to enroll. Missionaries have enrolled for courses in book-keeping, house construction, architecture, sanitation, etc. So far as can be ascertained, less than ten per cent of the total enrollment of correspondence schools in China represents former students of mission schools and colleges. No direct attempt has yet been made by correspondence schools to reach the ninety-five per cent of boys and girls who never get beyond the primary and secondary mission schools. One of the larger schools reports that one third of its students reside in Shanghai.

**High Fees  
for Courses  
a Handicap**

At present the greatest handicap to any large increase in enrollment in correspondence schools, especially those located in Western lands and having agencies here, is their comparatively high cost of instruction. The economic status of the young, ambitious apprentice in China is

greatly below that of his brother-labourer in the West. A price, therefore, which puts education within easy reach of the average man in America, puts it far above the reach of the average man in China. The result is that only the comparatively well to-do Chinese young man can think of enrolling in a good Western correspondence school and taking up professional or technical courses. For example, a course in English and Book-keeping costs a young man in China Mex. \$158, a course in Mechanical Engineering Mex. \$270, and a course in Architecture Mex. \$270, to say nothing of incidental expenses for working supplies, which the student is almost obliged to buy. These prices are equivalent to those charged young men in America, many of whom earn as much per week as the young men in China, doing the same work and just as capable, can earn in a month. If the foreign correspondence schools were prepared to recognize this difference in economic status, and to adjust the charges for their courses so as to bring them within easier reach of the average Chinese, there is no doubt but that the future would bring a very considerable increase over their present enrollment. The very rapid growth of the Commercial Press Correspondence School for English has been due largely to the fact that this school has made the price of its courses low enough to be within the reach of the great mass of Chinese young men.

**Other  
Hindrances**

Another handicap has been the natural conservatism of the Chinese, whose confidence in the value of correspondence school work is not increased by the rapidly growing number of unreliable schools which take their money and offer little in return except cheap books and false promises. Most of these schools are mere book-selling concerns. They have little to offer in the way of expert individual instruction through correspondence stretching frequently over long periods of time. The same methods for securing students characterize these schools in China as characterize similar schools in the West. Free tuition is offered and a charge made only for the textbooks, or liberal reductions are offered on the original price of each course. One school lays special emphasis on its "Deferred Tuition Scholarship." By this

is meant, the deferring of a part of the full tuition charge until the course has earned it for the student. For example, this school offers a course in Accountancy, with 40 text-books, at a regular tuition of Mex. \$275 and a deferred tuition of Mex. \$140; a course in Architecture with 71 text-books, at a regular tuition of Mex. \$384.50 and a deferred tuition of Mex. \$200; a course on Law with 60 text-books at a regular tuition of Mex. \$482.50 and a deferred tuition of Mex. \$262.50. When the office of this school was visited recently, the front door was found locked, and after admittance, the only evidence of the success of this "Deferred Tuition Scholarship" offer, was the presence of one stenographer, two small Chinese boys, and hundreds of catalogues.

**Methods of Advertising** As yet no correspondence school employs travelling agents in China. The distances are too great, and the students too few and widely scattered to make such a plan feasible. All the schools advertise extensively through the mail and in Chinese papers, especially those published in the large port-cities. Such schools as do thorough and satisfactory work find their best advertisement in the recommendations of their old students.

**Proportionate Progress of Chinese Students** An interesting comparison between the work of the Chinese correspondence school student and the work of the American student was made in 1910 when Mr. A. R. Hager, General Agent for the International Correspondence Schools for China, Japan and the Philippines, was in Scranton. The first five hundred study records from the Pennsylvania files were compared with the first five hundred from the China files. Proportionate weights were assigned to the various subjects of the different courses so as to make comparison fair. The results showed that the average progress made by the Chinese student ten thousand miles from his instructors was fifty per cent better than that made by the American student living in the school's home state.

**Technical  
Courses in  
Demand**

The courses that seem most in demand by Chinese students are courses in English and especially courses on technical subjects. The English courses are needed as a basis for everything else. The Chinese language is still without adequate technical terms. Consequently correspondence schools have not undertaken to translate such a course as that on Civil Engineering, into Chinese. Even were this done the young men who read English and complete the course in English, would have a conspicuous advantage for all of life over those who do not read English but have completed the course in Chinese. For the English-trained engineer is always in a position to continue his studies through the technical periodicals of his profession, while there are no technical periodicals as yet for the Chinese-trained engineer. Japan is at least fifty years ahead of China in engineering and technical training, yet Japanese engineers and technical institutes still depend on the English language, because no complete, satisfactory technical terminology has been developed.

**International  
Correspon-  
dence Schools**

The largest and by far the best correspondence school at work in China under foreign management, is the International Correspondence School of Scranton. This school has had a total enrollment since 1907 of over seven thousand Chinese students. They may be found as far inland as the mountains of Tibet. Until three years ago all correspondence from students in China was mailed to the Central Agency in Shanghai, and forwarded to Scranton, Pennsylvania, where the work of correction and instruction was done. In 1914 it was thought best to have the work of students in Mathematics and Mechanical Drawing as well as all elementary work in English cared for in Shanghai. Accordingly a Branch Instruction Department was organized that year, and instructors were brought from America to begin the work. At about the same time it was decided to give Chinese students the advantage of having their examination papers corrected by the English Department in Scranton as well as by the Technical Department to which they originally were sent.

This decision was made to benefit the very large number enrolling specially for courses in civil, mechanical, and electrical engineering. The school reports little trouble with delinquents. A monthly inspirational magazine and occasional letters of encouragement help to keep up the interest and perseverance of the students.

Among correspondence schools wholly under Chinese management, the largest and best known is the Commercial Press Correspondence School for English. This school was organized under the English Editorial Department of the Commercial Press, Ltd., after repeated requests for such a school from subscribers to the *English Student*, a monthly magazine issued by the Commercial Press and devoted to the study of English. It is a correspondence school with but one course to offer, divided into four grades, each grade comprising eight subjects. In the first grade, for example, the student takes up penmanship, phonetics and spelling, reading, language lessons, easy conversation, easy sentence formation, translation of easy sentences, and how to use a dictionary. In the fourth grade, history of English literature, rhetoric and composition, selections from famous writers, studies in English idioms, letter writing, translation of news, translation of documents, and how to use reference books. In the first two grades, the books and explanations are in Chinese, for the third grade partly so, and for the fourth grade the textbooks and all correspondence are in English. The time required for finishing each grade is about six months. Two years is the maximum time allowed. No student is accepted unless he has had at least six months of preliminary training in English under a special teacher. The reason for this is that the school does not use the so called "phonograph method", as all other correspondence schools do, in teaching the student the proper pronunciation of English words, partly because the cost of such a method is beyond the reach of the average Chinese. Instead it has prepared specially for the use of its students a small book of fifty pages on phonetics and spelling, which thus far has proved a great success. Although the Commercial Press Corres-

pondence School has existed scarcely two years, its present enrollment exceeds 1700, of whom only 500 are in the first two grades. Most of its textbooks have been repeatedly revised in the light of experience gained, and the staff has increased almost five-fold. The charge for each grade of the course is Mex. \$30, and remittances may be made at any of the Commercial Press Agencies throughout China.

A most striking characteristic of this school is its "encouragement feature." Other correspondence schools possess it, but not so conspicuously. The directors of the school, being Chinese, are keenly interested in its success, and especially in what the school can contribute to the great mass of Chinese young men. To this end, every possible encouragement is offered. A discount is offered to the students on all books purchased by them. Whenever a student satisfactorily finishes one grade, a reduction of \$5 on the charge for the next grade is offered him, if he decides to go on. The charge for the first grade has recently been reduced from \$30 to \$20, a special inducement to beginners. Those finishing a grade in less than the usual time, or with an average standing of ninety per cent and over, are specially rewarded. Annually, the best students in each grade are awarded cash prizes as follows: first prize \$50; second prize \$30; third prize \$20. The keen individual interest which the instructors of this correspondence school take in their students and their desire to see these students succeed above everything else, is shown in the following incident given by the manager, Mr. S. S. Chow. A poor local preacher in the distant province of Kansu enrolled for the first grade about a year ago, made his first payment and did excellent work. Then a letter came telling of financial difficulty and the decision to discontinue. Mr. Chow replied that the school would much prefer to have him keep on, even though the payments could not be made now. They possibly could be made some time, and the school was ready to wait for them indefinitely, rather than have him abandon the course.



**A Growing  
Field for Work**

The field for the correspondence schools in China is large and growing. Such schools as offer a large variety of technical and professional courses, and have gained a reputation among both foreigners and Chinese for conscientious, thorough work, have specially bright futures ahead. It is as true in the work of correspondence schools as in any work, "Whoever serves the public best, gets the public's business."

## PART X

### OBITUARIES

**Anderson**, Miss E. E., M.D. P.N. Died September 12, 1916, at Philadelphia, Pa. Arrived 1907. Laboured at Soochow, Kiangsu.

**Beals**, Mrs. Lizzie, wife of Rev. Z. Charles Beals. AAM. Died Aug. 15, 1916. Laboured at Wuhu, Anhwei. Sketch in *Prophetic and Mission Record*, Nov. 1916, page 177.

**Bettex**, Rev. Paul. Pentecostal Mission. Evidently killed by robbers, October 1916, in the neighbourhood of Sheklung. Arrived in China 1910. Engaged in evangelistic work.

**Black**, Miss Mary. CIM. Died March 19, 1917, at Laohokow, Hupeh, from syncope. Arrived 1884. Sketch in *China Inland Mission Notes*, March 1917.

**Bonnell**, Miss Cornelia L. DHM. Born 1874. Died October 12, 1916, at Shanghai. Arrived in China 1899. Founded the Door of Hope Mission 1901. Superintendent 1901-1916. Sketch in *Chinese Recorder*, December 1916, pages 830-42 and in *North China Herald*, October 21, 1916, page 134.

**Brack**, Miss Edna M. P.N. Died October 10, 1916. Arrived in China 1914. Laboured at Weihsien, Sung. Sketch in *Chinese Recorder*, December 1916, pages 842-3.

**Brewster**, Rev. William Nesbitt, D.D. MEFB. Died November 22, 1916 at Chicago, Ill. Arrived in China 1890. Engaged in evangelistic and educational work. Sketch in *Chinese Recorder*, July 1917, page 456, and in *China Christian Advocate*, March 1917, page 6.

**Carver**, Mrs. John. CIM. Died on January 13, 1917 of tuberculosis. Laboured in Kanchow, Ki. Sketch in *China Inland Mission Notes*, January 1917.

**Chalfant**, Rev. W. P., M.A., D.D. P.N. Born in Saltsburgh, Pa. Sept. 3, 1860. Died at Tsinan, April 21, 1917, of heart failure. Arrived in China 1885. Engaged in educational work in Tsingchowfu, Sung. Professor in Theological College of Shantung Christian University. Sketch in *Chinese Recorder*, June 1917, page 404.

**Clarke**, S. R., CIM. Died of pneumonia, October 27, 1916. Arrived in China 1878. Laboured in Tsunyi, Kwei. Sketch in *China Inland Mission Notes*, December 1916.

**Claxton**, Mrs. Frances Alice, wife of Rev. A. E. Claxton. LMS. Died February 25, 1916. Arrived in China, 1892, Sketch in *Chinese Recorder*, 1916, page 482-4.

**Dadisman**, John H. YMCA. Born 1880. Drowned at sea, February 8, 1917. Arrived in China 1912. Laboured in Nanking, Ku.

**Davis**, Rev. John W., D.D., LL.D. PS. Born in Salisbury, N. Carolina, July 25, 1849. Died at Soochow, Ku., of pneumonia, February 21, 1917. Arrived in Soochow 1873. Missionary, evangelist, educator, translator and writer. Sketch in *Chinese Recorder*, April 1917, page 843.

**Dobson**, Mrs. Effie Moore, wife of Dr. W. Hervey Dobson. PN. Born May 3, 1876. Died in Hongkong August 25, 1916. Arrived in China 1899. Laboured in Yeungkong, Tung. Sketch in *Chinese Recorder* December 1916, page 843.

**Dyer**, Miss Edith, M. CA. Died December 31, 1916. Arrived in China 1904. Engaged in training Bible women in Pinglo, Si. Sketch in *South China Alliance Tidings*, January 1917, pages 3 4, 12; *North China Herald*, January 27, 1917, page 174.

**Eberhart**, Mrs. A. D. PBIM. Born in Ohio, U.S.A. July 4, 1885. Died in Shihnanfu, Hupeh, January 4, 1916. Arrived in China November 22, 1910. Engaged in evangelistic work in Shihnanfu.

**Edwards**, Mrs. Susannah Florence, wife of Dr. E. H. Edwards, BMS. Died August 16, 1916, at Rochdale, England. Laboured in Taiyüanfu, Sha. Sketch in *Chinese Recorder*, March 1916, page 186.

**Ekeland**, Mrs. T. L. UN. Died at Kikungshan August 11, 1916. Arrived in China 1906. Laboured in Kioshan, Ho.

**Englund**, Mrs. Lina M., wife of William Englund, Esq. SAM (CIM). Died January 9, 1917 at Shanghai. Arrived in China 1894. Laboured in Lantien, She. Sketch in *China Inland Mission Notes*, Jan. 1917, *Chinese Recorder*, July 1917.

**Evans**, G. J., Esq., M.R.C.S., L.R.C.P. CMS. Laboured in Hangchow, Che.

**Farnham**, Rev. John M. W., D.D. PN. Born September 30, 1829. Died at Shanghai, February 16, 1917. Arrived in China 1860. Engaged in educational and literary work. Sketch in *Chinese Recorder*, May 1917, page 322.

**Fell**, J. W., M.A. PE. Died September, 1916, at Peitaiho, Chi.

**Feist**, Miss C. Bu. Died 1916. Arrived in China 1909. Laboured in Chihing, Tung.

**Fish**, Mrs. Lillian L. Shephorst, wife of Dr. E. S. Fish. CIM. Died February 8, 1917. Arrived in China March 9, 1912. Laboured in Anshunfu, Kwei. Sketch in *China Inland Mission Notes*, February 1917.

**Fleming**, Miss S. E. PS. Born 1839. Died May 1916. Laboured in Soochow, Ku. Twenty-three years without furlough. Sketch in *Missionary Survey*, 1917, page 13.

**Gillström**, Mrs. E. SMF. Born 1888. Died of fever at Kienli, Hupeh, April 5, 1917. Laboured in Hwangchow, Hupeh.

**Gleysteen**, Mrs. Alice Carter, wife of Rev. William H. Gleysteen. PN. Born at Montclair, N. J., May 21, 1875. Died in Peking on February 12, 1917, of pneumonia. Arrived in China 1903. Sketch in *Chinese Recorder*, April 1917, page 257.

**Grier**, Rev. M. B. PS. Died January 6, 1917, at Due West, So. Carolina, U.S.A. Arrived in China 1892. Laboured in Süchowfu, Ku.

**Haden**, Rev. Robert A. PS. Born at Keatchie, La. August 13, 1865. Drowned at sea February 17, 1917 when S.S. "Athos" was torpedoed. Arrived in China September 1891. Laboured in Soochow, Ku. Sketch in *Chinese Recorder*, April 1917, page 256.

**Harmon**, Mrs. Frank. BMS. Died January 9, 1917 at Tsinan, Sung.

**Harnsberger**, Mrs. T. L. PS. Died January 9, 1917. Laboured in Taichow, Ku.

**Hearn**, Mrs. T. A. Died January 20, 1917. Laboured in Kiangsu. Sketch in *China Christian Advocate*, February 1917.

**Hopkins**, Mrs. N. S. MEFB. Died 1916. Laboured in Peking. Sketch in *North China Conference Minutes* (MEFB), 1916, page 149.

**Hudson**, Rev. George A. PS. Died 1916. Arrived in China 1891. Laboured in Hangechow, Che.

**Jackson**, Mrs. Florence A. E., wife of Bernard H. Jackson. FFMA. Born 1874. Died September 10, 1916. Laboured in Tungliang, Sze. Sketch in *West China Missionary News*, October 1916, page 33-6.

**Jones**, Miss L. M. CEZMS. Died 1916. Arrived in China 1898. Laboured in Kutienhsien, Fu.

**Killie**, Rev. C. A. PN. Died July 16, 1916. Arrived in China 1889. Laboured in Paotingfu, Chi.

**Knight**, W. P., Esq. CIM. Died July 16, 1917. Arrived in China 1892. Laboured in Pingyangfu, Sha. Sketch in *China Inland Mission Notes*, July, 1917.

**Krayl**, Mrs. C. B., wife of Rev. R. Krayl. B. Arrived in China 1805. Laboured at Kuehuk, Tung.

**Lattimore**, Miss Mary. PN. Died at Soochow May 22, 1917. Arrived in China 1888. Laboured at Soochow, Ku.

**Lees, Mrs. Mary**, wife of the late Jonathan Lees. LMS. Born in Manchester, England, November 30, 1833. Died at Worthing, England, December 21, 1916. Arrived in China March 1861. Prominent in missionary work in Tientsin. Sketch in *Chinese Recorder*, June 1917, pages 409-11.

**Lewis, J., Esq., M.B., B.S., M.R.C.S., L.R.C.P.** BMS. Died 1916. Arrived in China 1910. Laboured in Taiyüanfu, Sha.

**Lucas, Miss Grace.** PN. Died of pneumonia April 16, 1917 at Nanking. Arrived in China 1906.

**Little, Mrs. Ella Davidson**, wife of Rev. Lacy L. Little. PS. Born near Yorkville, S. Carolina, 1867. Died July 7, 1917 at Shanghai. Arrived in China 1891. Laboured in Kiangyin, Ku. Sketch in *Chinese Recorder*, September 1916, page 634.

**Mackenzie, Miss J. K.** SBC. Died March 17, 1916. Arrived in China 1894. Laboured in Yangchow, Ku.

**Marlin, Rev. William Alexander Parson, LL.D., D.D.** PN. Born at Livonia, Indiana, April 10, 1827. Died at Peking December 17, 1916. Age 89 years. Arrived in China April 10, 1850. Sketches in *North China Herald*, December 3, 1916, page 715 and in *Chinese Recorder*, February 1917, page 116. Notable as educator and author.

**McFarlane, Mrs. Mary Armstrong**, wife of the late Dr. Sewell McFarlane. LMS. Born in 1864. Died April 28, 1917. Arrived in China 1887. Sketch in *Chinese Recorder*, June 1917, page 407.

**McIntosh, Mrs. Gilbert.** PMP. Died March 10, 1917 at West Kilbride, Ayrshire, Scotland. Sketch in *Chinese Recorder*, May 1917, pages 325-6.

**McMullan, James.** CI. Born 1860. Died at Chefoo on September 23, 1916. Arrived in China 1885. (CIM). Sketches in *North China Herald*, October 7, 1916, page 50 and in *Chinese Recorder*, November 1916, page 777.

**Mitchell, Miss Ida D., M.B., Ch.B., PCI.** Died of diphtheria March 23, 1917. Arrived in China 1905. Engaged in medical work in Fakuting, Manchuria. Sketch in *Chinese Recorder*, July 1917, page 402.

**Niblock, H. B.** Missionary Home, Chefoo. Died July 1916.

**Phillips, Mrs. Caroline Jane**, wife of Rev. A. A. Phillips. CMS. Died at Greenford, Middlesex, England, November 13, 1916. Arrived in China, 1892. Laboured in Mienshow, Sze.

**Porter, Henry Dwight, M.D., ABCFM.** Died October 23, 1916 at La Mesa, California. Arrived in China 1872. Engaged in medical work in Shantung. Sketches in *North China Herald*, Dec. 16, 1916, pages 592-3, and *Chinese Recorder*, January 1917, page 46.

**Price, Mrs. Sarah Freeborn**, wife of Rev. Francis M. Price. ABCFM. Born 1855. Died August 2, 1916. Laboured in Paotingfu, Chi.

**Price**, Miss Lottie W. SBC. Died at Baltimore, Md., January 26, 1917. Arrived in China, 1894. Engaged in educational work in Shanghai.

**Ramsay**, Miss Isabella Wishart. CIM. Died January 4, 1917 of acute bronchitis. Arrived in China 1887. Laboured in Chungking, Sze. Sketch in *China Inland Mission Notes*, January 1917.

**Rawlinson**, Mrs. Frank. SBC. Born October 4, 1874. Died at Baltimore, Md., January 7, 1917. Arrived in China 1902. Laboured in Shanghai, Ku.

**Read**, Miss E. M. CMS. Arrived in China 1905. Laboured in Chukih sien, Che.

**Reid**, J. T., CIM. Died of hemorrhage at Yiyang, May 6, 1917. Arrived 1888. Laboured in Takutang, Ki.

**Richardson**, Miss Helen Lee. MES. Born in Virginia, 1834. Died July 19, 1917, at Shanghai. Arrived 1890. Engaged in educational work in Shanghai. Principal, McTyeire School for Girls.

**Ricker**, Mrs. (Hitchcock), wife of Rev. R. C. Ricker. MCC. Died July 7, 1916. Arrived in China 1907. Laboured in Chengtu, Sze. Sketch in *West China Missionary News*, August 1916, page 41.

**Robertson**, Mrs. W. Edgar. P.N. Died at Hengchow, Hunan, on April 12, 1917. Arrived in China, 1906. Laboured in Hengchow.

**Simpson**, Miss Annie. BMS. Born 1850. Died at Chowtsun, Sung, March 12, 1917. Arrived in China 1894. Sketch in *Chinese Recorder*, May 1917, page 324.

**Smith**, Miss Gertrude. CM. Born 1847. Died at Ningpo, October 23, 1916. Arrived in China 1878 as a CMS missionary. Connected with CM since 1897. Laboured in Ningpo, Che. Sketch in *North China Herald*, November 4, 1916, page 228.

**Stenhouse**, Captain J. Maitland, B.A., M.B., B.Ch., D.S.O. LMS. Born 1878. Killed in France, August 26, 1916. Arrived 1907. Laboured in Peking, Chi. Sketch in *Chinese Recorder*, November 1916, page 775.

**Stewart**, Miss Grace M. FMA. Died of typhoid fever, April 12, 1916 at Kih sien. Arrived 1914. Laboured in Kih sien, Ho.

**Stewart**, Henry Benn. Formerly China Treasurer LMS. Died March 3, 1917 of heart failure. Arrived in China, 1902.

**Thomson**, Rev. Archdeacon Elliott Heber, D.D. PE. Born in Virginia, March 19, 1834. Died at Shanghai April 23, 1917. Arrived in China 1859. Sketches in *Chinese Recorder*, June 1917, page 403, and *North China Herald*, April 28, 1917, page 184.

**Trevitt**, Rev. F. PMU. Died 1916. Laboured at Kweitelting, Kan.



**Vatsaas**, Mrs. K. NorAM (CIM). Died at Kingtzekwan on February 17, 1917. Arrived in China 1900. Laboured in Lungchuehai, She.

**Vaughan**, Mrs. J. G. MEFB. Died February 20, 1917 at Chicago, Ill., U.S.A. Laboured at Nanchang, Ki.

**Whilden**, Miss L.F. SBC. Died in Canton, 1916. Laboured in Canton, Tung.

**Williams**, Rev. Amos. PMU. Died of small pox 1915. Laboured in Kweitehting, Kan.

**Wiltshire**, Mrs. S.G. CIM. Died July 1917. Laboured at Pingyangfu, Sha. Sketch in *China Inland Mission Notes*, July 1917.

# PART XI

## APPENDICES

### APPENDIX A

#### SOME RECENT BOOKS AND MAGAZINE ARTICLES ON CHINA

Donald MacGillivray

#### I. Books

- Analects of Confucius*—W. E. SOOTHILL. Hodder & Stoughton, M. \$6.00  
*Buddhist China*—R. F. JOHNSTON. E. P. Dutton & Co., N. Y., \$5.00  
*Cathay and the Way Thither*—SIR HENRY YULE. London, Quaritch, for the Hakluyt Soc.  
*China, an Interpretation*—J. W. BASHFORD. The Abingdon Press, \$5.00  
*China Church Year Book*—C. Y. CHENG. Commercial Press, \$0.50  
*China Mission Year Book*—E. C. LOBENSTINE, Ed. Christian Literature Society, M. \$2.20  
*China Revolutionized*—J. S. THOMSON. Bobbs-Merrill, \$2.50  
*China Year Book*—H. P. MONTAGUE BELL & H. G. W. WOODHEAD. Routledge, London, 10/-  
*Chinese Art Motives Interpreted*—WINIFRED TRADWELL. Putnam, N. Y., \$1.75  
*Chinese Moral Sentiments before Confucius*—HERBERT T. RUDD. C. L. S. Depot, \$3.50  
*Chinese People*—A. E. MOULE, D.D. S. P. C. K., London, 5/-  
*Chinese Xmas-Tree*, A—N. H. PITMAN. Revell, N. Y., \$0.50  
*Chin Hsing in China*—EDITH HART & LUCY STURGIS. Dom. & For. Miss. Soc., N. Y., \$0.50  
*Christians at Chen Chiang Fu*—A. C. MOULE. Leiden.  
*Eastern Question, Our*—THOMAS F. MILLARD. Century Co., N. Y., \$2.50  
*Full of Tsingtau*—JEFFERSON JONES. Mission Book Co., \$5.25  
*Feast of Lanterns*—G. L. CRANMER-BYNG. Murray, 2/-  
*Forty-five Years in China*—TIMOTHY RICHARD. Fisher Unwin, 10/6  
*Gateway to China*—MRS. M. N. GAMEWELL. Revell, N. Y., \$1.50  
*God's Dealings with Dora Yü*—Mission Book Co., \$0.50  
*Historical Development of Religion in China*—W. J. CLEHNELL. Unwin, 6/  
*Irishwoman in China*—MRS. DE BURGII DALY. Werner Laurie, 10/6  
*Letters to Betsey*—JENNIE L. CODY. Griffith & Rowland Press, Philadelphia, \$0.75

- Mandarin & Missionary in Cathay*—E. F. BOST-SMITH, Seeley Service, London, 5/-
- Map of China*—JOHN BOLTON. C. I. M., Stanford, 21/-
- Mission in China*—W. E. SOOTHILL. Hodder & Stoughton, \$2.00
- Mythical & Practical in Szechwan*—JAMES HUTSON. National Review Office, \$1.50
- Nathan Sites*—F. N. SITES. Revell, N. Y., \$1.50
- Nestorian Monument of China*—A. Y. SAEKI. S. P. C. K., London, 10/6
- New Life in China*—E. W. WALLACE. United Council for Missionary Education, London, 2/-
- Origin of Chinese People*—H. A. GILES. Oliphant, London, 10/6
- Political Principles of Mencius*—F. C. M. WEI, M. A. Presby. Miss. Press, \$1.50
- Present Day China*—G. L. HARDING. Century Co., N. Y., \$1.00
- Present Status of Churches in Shanghai & Facts secured by Recent Survey*—W. W. LOCKWOOD. Shanghai Miss. Assoc., \$0.25
- Regeneration of New China*—NELSON BITTON. United Council for Missionary Education, London, 2/-
- Researches into Chinese Superstitions*—HENRY DORÉ. Siceawei Press. Shanghai.
- Six Thousand Chinese Characters*—J. I. JONES & A. PEEKE. Kyobunkwan, Tokyo, Y. 3.50
- Sketches from Formosa*—W. CAMPBELL. Marshall Bros., London, 6/-
- Stewart Lockhart Collection of Coins*—SIR J. H. LOCKHART. Kelly & Walsh Shanghai, M. \$12.00
- Story of Buddha*—EDITH HOLLAND. Harrap, London, 1/3
- Story of Buddhism*—K. J. SAUNDERS. Oxford Univ. Press, 3/6
- Story of the Church in China*—A. R. GRAY & A. M. SHERMAN. Dom. & For. Miss. Soc., N. Y., \$0.75
- Symbols of the Way*—MRS E. A. GORDON. Maruzen & Co., Tokyo.
- Thirty Years in Mukden*—DUGALD CHRISTIE. Mission Book Co., M. \$6.80
- Three Religions of China*—W. E. SOOTHILL. Hodder & Stoughton, M. \$3.75
- Through the Chinese Revolution*—FERNAND FARJENEL. Duckworth, London, 7/6
- Through the Chinese Revolution*—MARGARET VIVIAN. Duckworth, London, 7/6
- Trail to the Hearts of Men*—ABE CORY. Revell, N. Y., \$1.50

## II. Articles

- Ancient Buddhist University*—J. E. CARPENTER. Hibbert Journal, Oct. 1914
- Attitude towards Chinese Religion*—A. SOWERBY. Chinese Recorder, May 1917
- Attitude of the Church towards non-Christian Festivals*—E. E. JONES. Chinese Recorder, March 1916
- Available Forces in the Evangelization of a City, Orr*—R. F. FITCH. Chinese Recorder, Jan. 1917

- Best Approach to the Chinese Mind*—A. H. SMITH. Chinese Recorder, Feb. 1917
- Bible in Chinese Life*—CH'ENG CHING-YI. Bible in the World, May 1916.
- Centenary of W. C. Burns*—D. MACGILLIVRAY. Chinese Recorder, Mar. 1916
- Chapter of Experience in China*—A. H. SMITH. International Review of Missions, July 1916
- China*—International Reviews of Missions, Oct. 1916
- China & Democracy*—SUH HU. The Outlook, Sept. 1915
- China's Salvation*—EDITORIAL. The Outlook, Oct. 1915
- China's Vital Question*—J. W. JENKS. The North American Review.
- Chinese Attitude towards Japan*—J. W. JENKS. Scribner's Magazine, Feb. 1917
- Chinese Dictionary of the Bible*—D. MACGILLIVRAY. Expository Times, Oct. 1916
- Chinese Ministry*—F. R. GRAVES. Chinese Recorder, Oct. 1916
- Chinese Students Abroad*—ARTHUR RUGH. Chinese Recorder, Mar. 1917
- Christian Apologetic for China*—J. W. INGLIS. Chinese Recorder, Aug. 1916
- Christian Apologetic for China*—E. M. K. THOMAS. Chinese Recorder, Nov. 1916
- Christian Apologetic for China*—J. LEIGHTON STUART. Chinese Recorder, Apr. 1916
- Christian & Buddhist Ideals*—M. A. BALLARD. The East & The West, Jan. 1915
- Christian Element in Chinese Buddhism*—J. W. INGLIS. International Rev. of Missions, Oct. 1916
- City Evangelistic Work among Women*—MRS. R. K. EVANS, Chinese Recorder, Jan. 1917
- Closing Door in China*—N. American Review, July 1916
- Crisis and Opportunity of China*—LEWIS HODOUS. The Bible Magazine, Dec. 1913
- Discovery & Enlistment of Chinese Leaders*—J. E. WALKER. Chinese Recorder, July 1916
- Education of Women & Social Progress*—MRS. L. THURSTON. National Review, June 1916
- Effect of the War on Missions*—D. E. HOSTE. Chinese Recorder, Jan. 1916
- End of the Chinese Republic*—EDITORIAL. Literary Digest, Oct. 1915
- English in Education in China*—H. E. HOUSE. Chinese Recorder, Feb. 1916
- Evangelization in Shantung*—R. C. FORSYTH. Review of the World, March 1914
- General Environment of Missions in China at the Present Time*—R. E. SPEER. International Rev. of Missions, Apr. 1916
- Government Education*—FONG F. SEC. Educational Review, Oct. 1915
- Heart of Buddhism*—K. J. SAUNDERS. China Supplement to the Manchester Guardian, Apr. 1916

- Hinds on the Study of Chinese Characters*—J. M. T. WINTHER. Japan Evangelist, Sep. 1915
- How to preach the Gospel to Non-Christian Chinese*—W. MACNAUGHTAN. Chinese Recorder, Apr. 1917
- Impressions of Missionary Education in China*—T. H. P. SAILER. Chinese Recorder, Sept. 1917
- Jews of China*—J. J. PRICE. Chinese Recorder
- Manchuria, 1905-15*—A. R. MACKENZIE. Journal of the Central Asian Soc. Vol. 111. 1916
- Missionaries & Newspapers in China & Japan*—D. MACGILLIVRAY. The East & The West, Apr. 1915
- Mohammedan Women of China*—MRS. L. V. SÖDERSTRÖM. The Moslem World, Apr. 1914
- Moral & Social Reform*—E. W. THWING. Missionary Review of the World, Sept. 1914
- Movement Amongst Presbyterians in China*—O. C. CRAWFORD. Chinese Recorder, Apr. 1916
- Nestorian Monument of China. The*—P. Y. SAEKI. International Review of Missions, Oct. 1916
- New Conditions in China*—C. T. WANG. Missionary Review of the World, Aug. 1916
- Newspaper as an Evangelistic Agency*—E. W. THWING. Chinese Recorder, Oct. 1915
- Orphan Jewish Colony of Homan*—D. MACGILLIVRAY. Chinese Recorder, Jan. 1917
- Pathos & Humour in Nursing in China*—ALICE CLARK. Chinese Recorder, Jan. 1916
- Personal Relations between Missionaries & Chinese Workers*—W. H. REES. Chinese Recorder, Apr. 1916
- Pseudores of a Mission*—HOPE MONCRIEFF. Chinese Recorder Oct. 1915
- Place of Bible Study in Mission Schools*—P. F. PRICE. Chinese Recorder, May 1916
- Policy of the Basel Mission Among the Hakkas*—OTTO SCHULTZE. Chinese Recorder, Nov. 1916
- Present State of Mohammedanism in China*—E. W. THWING. Chinese Recorder, Dec. 191
- Present Status of Mohammedanism in Peking*—C. L. OGILVIE. Moslem World, Apr. 1914
- President Yuan Shih Kai at the Altar of Heaven*—FREDERICK MOORE. Chinese Recorder, Oct. 1915
- Progress in Three Years*—D. MACGILLIVRAY. Chinese Recorder, June 1916
- Prospects of Christianity in China*—Y. Y. TSU. Chinese Recorder, Nov. 1914
- Relation of the Missionary to the Chinese Christians*—C. A. NELSON. Chinese Recorder, Aug. 1916
- Restoration of Monarchy in China*—J. O. P. BLAND. Edinburgh Review, Jan. 1916

- Returned Student in China*—HUA-CHUEN MEI. Chinese Recorder, Mar. 1917
- Robert Morrison Memorial*—G. H. McNEUR. Chinese Recorder, Feb. 1917
- Russian Orthodox Mission in China*—ARCHIMANDRITE INNOCENT. Chinese Recorder, Oct. 1916
- Sacrifice to Heaven*—L. HODOUS. Chinese Recorder, Oct. 1915
- Scriptures in Phonetic for North China*—E. J. & S. G. PEILL. Chinese Recorder, May 1916
- Self-Revelation of Li Hung Chang*—A. J. BROWN. Missionary Review, of the World, Sept 1911
- Situation in China*—P. W. PITCHER. Missionary Review of the World, Jan. 1914
- Social Problems in China & Agencies for Relief*—W. D. BOONE. Chinese Recorder, Feb. 1917
- Some Forces in Modern China*—T. RICHARD. Contemporary Review, Dec. 1916
- Special Week of Evangelism*—A. L. WARNSHUIS. Chinese Recorder, Apr. 1917
- State Religion for China*—A. H. SMITH. Missionary Review of the World, Jan. 1914
- Statesmanship of Yuan Shih Kai*—W. E. GRIFFIS. North American Review, Jul. 1916
- Study of Taoism*—J. W. INGLIS. Chinese Recorder, Oct. 1915
- Survey of Christian Literature*—G. A. CLAYTON. Chinese Recorder, June 1916
- Three Years of Wider Co-operation in China*—A. H. SMITH. Chinese Recorder, June 1916
- Un Ho, A Leper Girl of Canton*—MRS. L. R. MASON. Missionary Review of the World, Mar. 1914



## APPENDIX B

### NOTES ON CHURCH UNION

#### I. Church Union in West China

Editorial in the *West China Missionary News*, July, 1914

Ten years ago the West China Missionary Conference voted unanimously as its ideal one Protestant Christian Church for West China, and recommended the free interchange of full church members. It further appointed a standing committee on Church Union which in turn divided its work among sub-committees. Since then at its several meetings the Union Committee has been successful in drawing up a certificate of transfer, a common basis of conditions for church membership, and a proposed Declaration of Faith; in having these accepted by the Committee itself, recommended by the Advisory Board, and adopted by at least some of the missions. Union Conventions have been held in certain centres, and perhaps most important of all, the Advisory Council of the Churches established. The particular question of Polity each time has proved an impasse. A very carefully considered report was presented by the Union Committee in 1911, and after much discussion succeeded in obtaining the sanction of the Advisory Board. Owing to the revolution no meetings were again held until 1913, when it was found that not *all* the church organizations are able at present to accomplish organic union according to the basis drawn up in 1911. It further recommended (1) that so many church organizations as are able to unite organically at the present time proceed to do so, and (2) that the Committee seek a basis of federation for all the churches of West China. Following the first recommendation, four of the churches met together and drew up a plan for closest union, setting aside so far as they were concerned former divisions of the field, and traditional church polity. This scheme seemed to please neither all those within the missions, some of whom considered it too radical and premature, nor those of the other missions, who considered some of its assumptions too far-reaching.

The second recommendation to seek a basis of federation has had no happier fate. It was felt, on closer consideration, that we already have in the West *most* of the benefits for which federation stands, such as an Advisory Board, the Division of the Field, the Tract Society, *The West China Missionary News*, the Educational Union, Union Middle Schools, Union University, etc., that we had, indeed, in many things gone further, as already shown by the progress of the committee's recommendations; and that West China churches still held firmly to the ideal of one Protestant Christian Church. It was decided, therefore, to try another tack. This consisted not in throwing overboard all former charts,

but in taking from them just such items as might indicate our present course. In other words, the committee decided to recommend, not any complete scheme for union, but from time to time to present to the churches just such items of polity as were felt to be vital, and where unity and possibly even uniformity would mean present and future power and progress.

## II. Policies of Several American Missionary Societies Regarding Co-operation

1. *The American Presbyterian Church, North*, on May 15, 1900, adopted a report which inclosed the following: "Believing that the time has come for a yet larger measure of union and co-operation in missionary work, the Board would ask the General Assembly to approve its course in recommending to its missions in various lands that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied evangelical churches should be gathered, and that they observe everywhere the most generous principles of missionary comity. In the view of the Board, the object of the Foreign Missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural methods, the Kingdom of our Lord Jesus Christ. Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed and to which all mission effort should contribute." This action of the Board was later unanimously adopted by the General Assembly.

In 1913, the Joint Executive Committee, consisting of representatives of the General Assembly's Executive Commission and of all the Boards of the Church, reprinted and widely distributed an article by Dr. Robert E. Speer on "the World Task of the Presbyterian Church," which, before setting forth details of the work, declared: "Our Church has been, and is, of John the Baptist's mind. It holds its mission to be not world extension, not the absorption of other bodies, not a permanent partial testimony to the truth of God which is greater than any single statement of it, but disappearance in the larger unity of the Body of Christ. At home and abroad, the Church conceives its task to be to prepare for and to welcome not only the largest possible measure of co-operation and friendship but also the organic union of the bodies of which Jesus Christ is the head."

2. *The American Baptist Foreign Mission Society* in September, 1912, included the following in a statement of "general policy": "That to the utmost practical extent there should be co-operation with other Christian bodies working in the same fields. Such co-operation is of special importance in the department of higher education, where students are relatively few and education expensive." This declaration was approved by the Northern Baptist Convention of May, 1913, which

put forth a memorable statement in which it professed "both willingness and humility to learn from others any aspects of the way of life which we may not have held in due proportion."

3. Secretaries of the missionary boards of the *Methodist Episcopal Church South*, *Southern Presbyterian*, *Congregational*, *Disciples*, and several other churches, write to the common effect that, while their respective boards have not formulated their policy in general statements, they are "heartily in favour of union and co-operation" and "have repeatedly expressed it in concrete cases" which are "always considered from the view-point of sympathy for the principle."

4. The Foreign Secretary of the *American Board*, the Rev. James L. Barton, D.D., has publicly stated that "the American Board of Commissioners for Foreign Missions has repeatedly committed itself to any and every practical plan of co-operation which was within the limits of its financial resources, believing that its work in Asia and Africa is not to build up a church according to any set model but that it is to co-operate with other Christian workers in the establishment of the living Church of Jesus Christ as the centre of power and life and redemption for all men."

5. A conference of seventy-five representatives of *twenty-eight North American Boards having work in China*, held in New York, February 29, 1912, adopted the following resolutions as an expression of its opinion:

"1. This Conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian Church in China and promises the Missions that they will have in such efforts the hearty support of the members of this Conference.

"2. The Conference approves of the fullest possible measure not only of co-operation but of union in all forms of mission work, such as education, preparation and publication of literature, hospitals and philanthropic work.

"3. With deep satisfaction at the establishment and development of the Church of Christ in China, and recognizing the supreme place which the Chinese Church must occupy in the evangelization of the nation, this Conference expresses its sympathy with every purpose of the Church itself to unite in the interests of increased strength and economy and of the effective propagation of the Gospel of Christ."

(From *Unity and Missions*, pp. 248-55.)

### III. Different Forms of Local Church Organization Defined

(Federal Council of Churches of Christ in America)

A **Union Church** is an organization for worship and the exercise of ecclesiastical functions locally, the members of which sever connections with other churches, and have membership in this alone. It is an undenominational church.

**A Federated Church** is a combination of two or more churches, usually small and weak, each preserving its own ecclesiastical existence, and connection with its own denomination, but as one local church, employing one pastor, and usually maintaining all services in common. (Within it benevolent influences for missionary enterprises are cultivated, and gifts are sent to the several denominational headquarters as agreed upon.)

In want of a better name, we would suggest the term **Interdenominational Church** as applicable to a church composed of individuals who do not sever connection with their several home churches, but unite for local church purposes in a common organization, and thus maintain a dual church relationship.

## APPENDIX C

### SOME ESTIMATES OF CHINA'S POPULATION

<i>Province</i>	<i>Area sq. miles (Richard)</i>	<i>Minchengpu Census, 1910</i>	<i>Pop. per sq. mile</i>	<i>Census 1885</i>	<i>Customs Estimate, 1910</i>
Anhwei	54,826	17,300,000	315	20,600,000	36,000,000
Chekiang	36,680	17,000,000	463	11,700,000	11,800,000
Chihli	115,830	32,571,000	281	17,900,000	29,400,000
Fukien	46,332	13,100,000	282	23,500,000	20,000,000
Honan	67,954	25,600,000	376	22,100,000	
Hunan	83,398	23,000,000	282	21,000,000	22,000,000
Hupch	71,428	24,900,000	348	33,600,000	34,000,000
Kansu	125,483	5,000,000	40	5,400,000	
Kiangsi	68,498	14,500,000	208	24,500,000	24,534,000
Kiangsu	36,610	17,300,000	448	21,300,000	23,980,000
Kwangsi	77,220	6,500,000	84	5,100,000	8,000,000
Kwangtung	99,970	27,700,000	277	29,700,000	32,000,000
Kweichow	67,182	11,300,000	168	7,700,000	
Shansi	81,830	10,000,000	122	10,800,000	
Shantung	55,984	29,600,000	530	36,500,000	38,000,000
Shensi	75,290	8,800,000	116	3,300,000	
Szechwan	218,533	23,000,000	273	71,000,000	78,711,000
Yunnan	146,718	8,500,000	58	11,700,000	8,000,000
Manchuria	363,700	14,917,000	41		
<i>Totals</i>		331,188,000			

## APPENDIX D

### STATISTICS OF ROMAN CATHOLIC MISSIONS IN CHINA, 1916

#### Number of Roman Catholic Christians by Provinces \*

Anhwei .. .. .	59,100
Chekiang .. .. .	47,058
Chihli .. .. .	500,655
Fukien .. .. .	59,481
Honan .. .. .	46,487
Hunan .. .. .	20,412
Hupeh .. .. .	91,298
Kansu .. .. .	6,360
Kiangsi .. .. .	71,886
Kiangsu .. .. .	175,621
Kwangsi .. .. .	4,700
Kwangtung .. .. .	87,602
Kweichow .. .. .	32,858
Shansi .. .. .	56,849
Shantung .. .. .	135,160
Shensi .. .. .	46,180
Szechwan and Tibet .. .. .	141,834
Yunnan .. .. .	17,714
Manchuria .. .. .	53,265
Mongolia .. .. .	94,877
(Macao) .. .. .	(40,000)
<hr/>	
Total .. .. .	1,789,297

#### Number of Roman Catholic Christians by Societies

Lazaristes .. .. .	529,956
Jesuites .. .. .	328,363
Miss. Etr. de Paris .. .. .	318,973
Franciscains .. .. .	241,595
Missions de Schent .. .. .	101,247
Missions de Steyl .. .. .	86,150
Dominicains .. .. .	59,481
Missions de Milan .. .. .	59,160
Missions de Rome .. .. .	14,625
Augustiniens .. .. .	7,529
Missions de Parme .. .. .	6,427
<hr/>	
Total .. .. .	1,753,506

\* Taken from *Les Missions de Chine et du Japon*, 1917.



## PART XII

### STATISTICS AND CHARTS

C. L. Boynton

#### Statistics of Missions in China

The statistics of Protestant Missions in China have been compiled for many years, and the results have been recorded in Conference records (1877, 1890, 1907), in the *China Mission Handbook* (1896), in the *Century of Missions* (1907), in the *Survey of the Missionary Occupation of China* (1913) by Dr. Thomas Cochrane, in mission study textbooks and volumes concerning China, and in the successive issues of the CHINA MISSION YEAR BOOK (1910—). The favourite methods have been to write to missionaries on the field or to the administrative offices of the societies they serve, and on securing the annual statistical returns required of the missionaries by the societies, to attempt to compile them into a single uniform statistical framework. The great variety of statistical schedules formerly (and still) in use by some societies, and the complete lack of any system of records in others, has rendered this a precarious and unsatisfactory task. However, it has afforded the only general conspectus of missionary work, so far as it can be presented statistically, which has been available until the past three years.

#### Uniform Statistical Forms

During the past three years another method has been tried with increasing success. The formation of a special sub-committee on statistics by the Continuation Committee of the World Missionary Conference, resulted in the drafting of a tentative uniform schedule which was published in 1913. Among the earliest tasks to which the China Continuation Committee set itself, at the request of the then editor of the CHINA MISSION YEAR BOOK, was the collection for the 1915 issue of that book of the statistics of the preceding year's work. The venture was necessarily of so tentative a

nature that the statistics as published were quite incomplete and no totals were made of the figures collected, either by denominational groups or as a whole. Definite progress was marked, however, by the adoption, during the year following, by many societies, of the tentative schedule used, either as proposed or with modifications suggested by the needs of the individual societies. The advantage of this preliminary experiment was apparent as a preparation for the work of the Statistical Secretary called by the China Continuation Committee to begin work in the fall of 1913. The statistics appearing with the present issue of the YEAR BOOK are the result of these three years of experiment with the new schedules. A considerable handicap has been felt in the delay in their adoption by some of the largest societies (in spite of urgent appeals from their representatives in China), and a double burden is thus imposed upon those responsible for the collection and compilation of the returns, the statistical secretaries of the missions. In some cases this postponement has been due to a desire to secure a general agreement of American, British and continental societies, which seems impossible before the termination of the Great War.

**The Task  
Involved**

Attention may properly be called to the task involved in the present compilation. China is territorially and in population the greatest of the missionary fields, and although the Christian Church in China is not so numerous as that in India, the staff of missionaries is greater, the educational work more extensive and influential, and the number of societies whose co-operation is necessary is larger. With over one hundred and twenty societies at work, some of them divided in six or eight great missions, about three hundred statistical secretaries and scores of individual "independent" or "unconnected" missionaries must be asked for returns. These secretaries must in their turn secure their data from over six thousand missionaries, resident in over six hundred stations, and related to the work of about twenty thousand members of the Chinese staff, conducting work in more than six thousand places. The local systems of record are usually inaccurate or inadequate, their keeping is looked upon as a

burden, and the percentage of error that occurs is doubtless fairly high. In many places the purging of church rolls is as infrequent as a missionary's furlough. Many of those responsible for records have a low opinion of their value and a horror of keeping them (destroying the records when the report has been filled out and mailed). In spite of these conditions, which are doubtless improving with the development of the work, the records received may be considered comparable year by year, and any tendency to "pad" or overstate is counterbalanced by the failure of many to report excellent work which actually exists, and by the conscientious understatement of others.

**Method of  
Collection**

The collection of statistics continues throughout the year. A general inquiry is sent to statistical correspondents early in September explaining the procedure, asking for corrected addresses of those who are to supply information, the number of forms required, etc. Upon receipt of the necessary information, the proper number of forms is mailed *gratis*, with sets of the latest published statistics, to illustrate the uses made of replies. Those whose statistical year has recently closed are urged to supply figures for their work at once and others are asked to communicate with those from whom they secure facts and to obtain their replies at the earliest possible date after December 31st. The supply of forms is sufficient to enable the local (station) secretary to keep a set and to post a set to the mission secretary. Wherever possible the mission statistical secretaries (in China) compile the reports from the stations on a single set of forms and forward a copy to the China Continuation Committee, with additions for totals for the mission in each column. Some secretaries fail to give the details by stations and make checking and correction by the Statistical Secretary impossible, and where a mission works in more than one province also rendering territorial studies difficult. The reports received are carefully checked through for errors in addition, omissions of important facts, discrepancies with previous reports, published or unpublished, or with the facts as known to the office staff. Frequently ambiguities or misunderstandings must be removed by correspondence.

This process continues through nearly nine months during which the corrected results are being transferred to tabular sheets in preparation for publication. No general totals can be made till it seems that no further information is likely to be forthcoming. Then such blanks as can be are filled from the reports of previous years (if no new report has been sent), either as rendered to the China Continuation Committee, or as printed in the published reports of the mission or society concerned. These latter must be used with caution, owing to the differences in definition and classification. The general results thus obtained are then included in the totals and a condensed summary of these statistics by missions is prepared (in July) for publication with the CHINA MISSION YEAR BOOK. All returns received are classified both by denominations and, where possible, geographically by provinces and stations. It has not yet been possible to prepare for publication the details of either set of facts, but the information as to work in any given locality or by any society will eventually be made available for those to whom it may prove of real value. This information will constitute also a part of the general survey which is being undertaken.

**Statistics  
for 1916**

The statistical sheets in the pocket at the end of this volume follow closely the form adopted last year. The first three sheets present the returns from missions, grouped denominationally, as in the *Directory of Protestant Missions for 1917*. It has been decided that none of the figures shall represent any work later than December 31, 1916. It was hoped that the selection of this date would make it possible to secure full returns for compilation earlier than hitherto. Unfortunately this proved impossible, owing to circumstances beyond our control. Unexpected and repeated changes in important statistical positions delayed the receipt of returns, from one whole province, and certain important societies, until July, and the difficulties of typesetting such extensive tables has made it impossible to issue the sheets with the YEAR BOOK upon its first publication without delaying it unseasonably. Other arrangements have therefore been made to supply early purchasers of the volume with the

statistical sheets as issued. The delay is in the interests of completeness, consistency, accuracy and up-to-dateness. Statistics once published are irrevocable and practically impossible of correction. All attempts of editors or reviewers to substitute corrected figures for those first published prove futile. It is better to be right, or as near right as possible, upon first publication.

**Special Studies** The regret occasioned by this delay is tempered by the wealth of statistical material made available in chapters VI-XXVI, presenting a re-analysis and interpretation of the returns published in 1916. It is hoped that similar studies may be possible from year to year in connection with the reports of the preceding years.

**Charts** For reasons similar to those stated in connection with the statistics, it has been necessary to present charts dealing with the statistics of 1915 instead of 1916. Two sheets of these charts are included with this volume. (See pocket). The first of these illustrates in detail the statistical tables included in Chapter VI, and deals with the Geographical Distribution of the Christian Community in China. The second sheet has two series of charts, the first illustrating the progressive geographical extension of missionary work as evidenced by the opening of new resident stations in successive periods; the second with the distribution of the forces of the larger societies working in China. These represent only a small selection from over one hundred charts based on the statistics, which have been prepared in the offices of the China Continuation Committee, which are available to general use in China in connection with conferences and council meetings. Correspondence concerning these will be welcomed, in order that they may render the widest possible service.





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